THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

From the British Magazine.

IDEAL ANTICIPATIONS.

Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him.—1 *Cor.* ii. 9.

Deep in the caves of mind,
Beyond where thought hath birth,
A form of heavenly beauty is enshrined.
Amid the shadows of our earth,
And all throughout art's weary reach,
Wherever sense can teach,
In every nook around our house of pain,
For something fair we seek, but seek for it in vain.

Though wrecks of Eden's grace,
And gleanings dimly bright,
Nature hath stored in her own hiding-place,
And half reveals to human sight;
With her light wand, if fancy flies
Before the ear and eyes,
Within her glass there is a fairer sky,
And dim and dun the lights of cold reality.

Or when the dark deep hall
With stars is lighted up,
Full of strange eyes; and haply one o'er all
So blue and bright, that fancy's cup
Runs o'er; still all that is beheld
Speaks more left unreveal'd;
As when in woodland haunts and alleys green,
Behind each rock and tree flies nature's fairy queen.

And some, in marble mould,
Have toil'd with form and mien
That unportray'd image to unfold,
And named some fabled thing unseen—
Something they know not, yet would love,
Apollo, Pallas, Jove—
Then turn away; 't is in the bosom pent,
And all that art can do is vain and impotent.

And some with tuneful shell,
And all th' enchanting beat
Of sounds made musical, have sought full well,
With wreathed phrase and windings sweet,
And images most manifold,
The unearthly grace to mould;
As when good Homer pour'd his soul in song,
And Spenser wander'd forth in magic fancy strong.

In wonder's twilight porch,
And spirit-haunted ground,
'Mid shapes and shades lit by his wizard torch,
He sought for something yet unfound.
Behind the veil a form hath stood,
For ever fair and good;
More than his soul hath known, or spirit sung,
Led by th' enchantress hope her fairy haunts among.

Yea, what is human love,
When her impassion'd sense
Makes all in earth below and heaven above,
To speak her own deep eloquence,
Till they obsequious homage pay
Unto a thing of clay?
She borrows from that heaven-born ray within,
And thence a halo weaves around a child of sin.

Vain soul, where dost thou run,
Wander'd from thine own place,
In which obedience held thee round thy sun?
Thy clue regain, thy thread retrace,
Ere the gate close for evermore,
For dark and low the door.
Ah, me! is this the door and this the way?
Alas, I tremble sore; let us kneel down and pray.

To calmer thoughts 't is given
That image to descry.
Most lovely, yet unloved; the veil is riven
If cleansed by prayer the earth-dimm'd eye,
Embosom'd in celestial light
Far in the womb of night;
And we may aye approach Him till we see
Unharm'd, and faith be lost in boundless charity.

As one that turns away
From grave or death-bed dear,
Buoyed by a manlier sorrow, through life's day
That cherish'd form in heart to bear,
Till all things done for that dear sake
Shall of that love partake;
So may we watch thy steps, till, unreproved,
We too may drink thy light, and love as we are loved.

O blessed and calm hope,
May I in thee grow bold,
In thee of all affections hold the scope,
And the soul's anchor, and behold
In thee, as in some watery well,
The eternal citadel.
While o'er thy breast no ruffling gales draw near,
Nor earth-born clouds come o'er to dim that vision clear.

Then hence, ye thoughts of praise,
Suggesting visions vain,
And ye, heart-stealing schemes, with syren ways,
'T is ye that lay on prayer the chain!
Ye hopes that cling to earth, come home!
Ye lead the soul to roam,
And clothe with wings till, all her wand'rings o'er,
She sits at home and sighs to find that she is poor.

But, locks of blending gray,
And thoughts that haunt the wind
Which comes to bear summer's last leaf away,
Wrecks and decays which fancy bind,
Full welcome are the hopes ye bring;
By your sweet odorous wing
Near we, refresh'd, to happier shores, and strive,
As we would live, to pray,— and as we pray to live.

Through the dim vale of life,
Thus walk'd the good of old;
Ere thus unharm'd, 'mid scenes of worldly strife,
'Mid kindred, home, and pastoral fold,
With scrip and staff in hand appear,
Like some girl traveller;
Firm fix'd the pilgrim eye, and yearning still
For some calm spot of rest beyond eve's gleaming hill.

Devotion to Study.—Incessant labor—intense industry—has been one of these results. One of the Gottingen professors, having full use of his limbs, assured me he had not left his house for thirteen years. The longest walk he took was from his sleeping apartment to his observatory, both being under the same roof; "all his adventures were" literally "by the fireside, and all his migrations from the blue bed to the brown." Another was pointed out to me who, in addition to his public duties, had read fourteen hours a day, without intermission from the time when he was nine years old. On his wedding day he read only *eleven;* but, to make up for such truancy, he rose next morning three hours earlier than usual. Now all this is absolute folly. "In vain do ye rise so early and so late take rest." Ten or twelve hours of actual intellectual exertion, in the course of the twenty-four, are enough for any man who wishes to keep the mental sap circulating briskly through his brains. Deprived of that wholesome circulation, the brains turn mouldy; and mouldy brains breed maggots.

From the New York Review.

Remains of the late Reverend Daniel Sandford, D. D. Oxon. Bishop of Edinburg in the Scottish Episcopal Church; including Extracts from his Diary and Correspondence, and a selection from his unpublished Sermons, with a memoir by the Rev. John Sandford, *Vicar of* Chillingham, Edinburg: 1830.

(*Continued from page* 69.)

. . . . "To be affectionate and to be kind when mind and body are at ease, are comparatively easy graces; to endure for a season, when recovery is expected, is a slight trial of patience. But for him there was little hope of relief, his figure bent with pain. His premature infirmity bespoke his bodily distress; the placid expression of his countenance the composure of his mind. Each succeeding attack loosened the cords of his earthly tabernacle, yet the struggle was long. A slight amendment was welcomed with gratitude, and cheerfulness accompanied temporary relief. None knew the extremity of his pain, he wished none to witness it. He suffered without complaint as long as forbearance was possible, and in his agony he retired. At length his hour came. Human infirmity could endure no more. Yet even at the last he thought of others more than of himself; he was grateful for every kindness; he suppressed every murmur; and the assurance of faith, which filled with rapture his departing soul, and burst from his dying lips, was the answer to many a fervent prayer, 'Suffer me not, O Lord, at my last hour, for any pains of death, to fall from thee.'"

That there is a coloring of filial piety in this picture of character is, we think, apparent; but at the same time it is impossible to look upon it without a perfect confidence that those colors are the colors of truth. Less affection could not have delineated such a subject with fidelity. The narrative of the close of Bishop Sandford's life—what is termed in a vile phrase the "death-bed *scene*"—shows the admirable harmony of his career to its last moments. The account of his clerical character presents the same traits modified to the difference of the relation. We forbear quoting from either in order to pass to some other passages which we are anxious to select from the volumes.

The diary is an unreserved record of the bishop's daily feelings and reflections, obviously written without a thought of the most remote possibility of publication. The entries are made in the true spirit of a journal which is sincerely private, the chief design of which we apprehend to be, the giving to passing emotions and thoughts that form and consistency which language can confer, and thus to invest them with a permanency by which memory at a future day is enabled to restore them almost entire. Domestic affections, reflections prompted by the pangs of disease, suggestions from parochial intercourse, notes on books, biblical study, and the closet communings with heaven, make up the mingled record of the diary. Limited as our quotations must of necessity be, and apprehensive that a few disjoined passages may give a faint and false impression of its entire interest, yet we cannot refrain from presenting a few extracts:—

"*August* 8. Read Life of Jeremy Taylor by Heber. His idea of 'tears forming with the light of heaven a rainbow in the eye, to remind us of God's mercy,' is on the very edge of absurdity; yet he has managed to avoid the danger, and renders it very poetical. Some modern preachers have endeavored to imitate Taylor; but this is absurd; and in their hands, the figurative and poetical expressions of Taylor have produced nothing but disgust or ridicule. Taylor is the Shakspeare of the pulpit. He has a style of his own, which no feebler minds can attain;—'within that circle none *can* walk but he.'"

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"*September* 9. I desire to bless and praise thee, O my God, for the mercies which thou daily bestowest upon me, and for the degree of ease which is my portion this morning. I am indeed less than the least of thy mercies, but thou art ever good and gracious. Make me ever sensible of thy loving kindness, and enable me in a righteous, godly, and sober life, to show forth thy praise, and my own gratitude.

"The exercise of the carriage has done me harm. I am, alas! a very infirm person at present; and I need the mercy and grace of God to teach me submission to his will. While my friends are gone to their various out-of-door pursuits, I am left to find my entertainment in books, at home; and much ought I to thank God that my eyes serve me so well. I am never weary of reading. My care must be to prevent myself from contracting such a habit of solitary life, as will render me unfit for society. I thank Almighty God, with increased earnestness and gratitude, for the sincere friends who are left me. Above all, I do indeed bless and praise him for the unshaken regard of my own beloved family. They become more delightful and valuable to me every day. Make me, gracious and holy disposer of the heart, worthy of thy continued bounties, especially the blessings which thou hast allowed me in my dear wife, and children, and children's children."

"10. This day we left the hospitable roof of our kind friends, and reached Eltham at six o'clock, where I once, more, and I almost fear, for the last time, saw my beloved and excellent friend, Mrs. B——. We were received with the greatest kindness by the admirable old lady, who is detained a little longer in this world to show how amiable and venerable is Christian old age. We reached London at half-past nine. I do not know that I ever felt so much fatigued in so short a journey. Somewhat of this was perhaps owing to a dejection of spirits. I could not, unmoved, visit the house where I had spent some happy and pious days with Mr. B.——, now no more, and I could not look on my dear friend, who appears to me much altered since I saw her, even but a fortnight since, without some apprehensions. These apprehensions may soon be realized; but it is happy to look forward to the rest which remaineth—may every day which brings me nearer to that time when life on earth shall close, find me through God's grace and mercy, fitter for the change! I retire to my bed, thankful for the preservation vouchsafed me and mine this day, and for all the various comforts and blessings which, through divine goodness, have attended me during the period here recorded." . . . . . .

"*October* 14. By the goodness of God I am here restored to my own dwelling in peace and thankfulness, after an absence of three months. Now then, let me look back; let me not forget the mercies which have attended me. Praise the Lord, O my soul, and forget not all his benefits. I have made two voyages; and amid all the precautions of human sagacity, the result of experience, the fruit of many sad disasters, let me not be backward to acknowledge the good and gracious Providences, which protected us, and the merciful hand that guided us to the haven where we would be. My beloved —— bore her journey well, and when that journey was concluded, it was in the embraces of beloved and tender friends. I was allowed too, to find my dear grand children all well and flourishing, and promising, under the Divine blessing, to be a comfort and rejoicing to their pious parents. I had every attention, when I was able to join and enjoy society. I had every gratification from hearing good and gracious sentiments, and from the benevolent respect showed to myself.

"From London I went to Bath; and there the affectionate and tender greeting of my best and oldest friend awaited me. Never shall I forget her kind reception of me. Thence was my course to —— to be greeted with joyous love by ——, and there, in the bosom of affection, again delighted and honored by Mrs. B.'s society, did I pass my time; weakened indeed and distressed by sickness and almost incessant pain, but in the happy enjoyment of affections which I consider as especially blessed by God.

"And have I had nothing to regret—no cloud amid all this sunshine of the heart? Yes, I have had chastisements. But here, here do I declare, that I earnestly desire to submit myself to the will of God in all things; and while I, less than the least of his gracious mercies, desire to bless and praise his holy name, for all the good which he hath made to overflow in my cup, I would also ask of him, who disposeth the heart of man, to give me a new and clean heart, and to inspire me with the grace of resignation to his wise and righteous dispensations, and to teach me to say from the bottom of my heart, with penitent Israel, 'Nevertheless, thou art just in all that is brought upon me, for thou hast done righteously, but I have done wickedly.' Marvellous have been and are the mercies of God to one so unworthy as myself, and in the trials which he may think it fitting to subject me to, may I never cease to praise and bless his unwearied goodness, his benefits more in number than I am able to express, and to implore him so to guide and fashion my heart and mind by his holy counsel, that all things may work together for my good; 'and that living or dying, in honor or in dishonor, in good report or in evil report,' I may be so conducted by his Spirit that, after serving him here in humility, and obedience, I may be admitted hereafter to stand before his throne in everlasting joy! Amen and amen.

"These and all my thanksgivings and supplications, my prayers and praises, my confessions and resolutions, I humbly offer before the throne of almighty, and everlasting, and unchangeable grace, through the blessed and powerful intercession of our holy advocate and propitiation, Jesus Christ, the Son of God, our only and most adorable Saviour and Redeemer."

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"*December* 12. I began a sermon on the beautiful words of Isaiah, xi. 12. Such occupations are soothing and delightful, and I like not to be called from them to engage in the useless contests generated by ungoverned temper.

"The exposition of holy Scripture is one of the most arduous duties of the 'stewards of the mysteries of God,' and in the discharge of it, I beseech Almighty God to direct me while I proceed with 'fear and trembling.' I do not know any thing that has distressed me more than the perfect air of ease and indifference, in the German theologians, who treat the word of God as they would treat the word of fallible and imperfect man." . . . . .

"18. The lower orders like sermons which contain something above their comprehension. To awaken their attention, they must be convinced that their pastor knows something which they do not know. In Scotland the lower orders are convinced that they understand the Bible, because it is in English! I have heard of a minister who used to regale his hearers with the original Greek, as he called it; but not knowing a word of Greek, he repeated a sentence of Gaelic. It was in the Lowlands; and Gaelic was *Greek* to them. This *pious* fraud, as he called it, had established his character as a learned man, and an excellent preacher. A Highland gentleman who accidentally was in his church, complimented him in the vestry on his excellent Gaelic. 'O Sir, said the parson, 'I beg you will not betray me; for my people would leave me at once, if they thought I was not more knowing than themselves.'"

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"*May* 20. I have written again the motto from the Psalms ('Thou art acquainted with all my ways.' Ps. cxxxix. 3.) O Lord, who thus recordest in thy book all the ways of men, look mercifully on me, and through the aid and guidance of thy Holy Spirit, vouchsafe that 'my ways' may be made acceptable before thee, for Christ's sake. Amen."

"25. Rose after a good night, as good nights are with me, very thankful for the mercies by which I am surrounded; and I trust also, deeply sensible of my own unworthiness, and of God's infinite goodness towards me. At D—— there is a copy of the large quarto Common Prayer, illustrated by Westell. Every thing must be illustrated now—so we have the Lord's Prayer, and the Creed, exemplified by an affectation of sentiment and piety, which do not show themselves by external tokens when they really exist. The only print which much pleased me, is one of a domestic group, father and mother, grandfather and grandmother, with a pretty boy saying his catechism. This is a very pleasing picture; for the rest I cannot say much."

"26. In reading Gray's ode again, I am struck with the affectation of feelings which could have had no place in his mind. Surely, however, he might have been tired of the world, which at his age (then not forty,) was abundantly ridiculous; he could not have desired to be immured in the *Grande Chartreuse*, and condemned to the senseless circle of observances to which the victims of superstition were devoted in that place. A retreat from the follies and distractions of the world is a very different thing from such retirement as monastic institutions afford. And the moment you suspect the sincerity of the poet, though you may admire the classical elegance of his language, all your pleasure in his verse is destroyed. Such are my impressions on a fresh perusal of this much-famed ode."

"*June* 14. Attended Miss —— to the poor blind clarionet player, who is confined to his bed with a shattered thigh-bone, without hope of recovery; yet not in immediate prospect of death. He is placid and contented, and waits for his release, without murmuring or impatience; he says that he is happier now than he ever was in his life. He is sixty-six years old, and he has been blind from his seventh year."

"19. After a painful night, I rose at six o'clock, in order to be ready for the passage boat on the canal, which I reached by seven, when the boat put off. The deck seemed to be crowded with passengers, from whom I escaped into the sitting-room. Breakfasted *tete a tete*, with a very intelligent Quaker; we had a good deal of conversation during our meal, and I liked his sentiments very much. The intercourse which it has fallen to me to have with the members of the Society of Friends has always been very pleasing to me. I reached Glasgow about nine o'clock, after a voyage of thirteen hours. There was an unhappy man on board, evidently laboring under some sad *mental* disease; the tenderness and discretion of his wife was most beautiful. In such cases all the graces and excellences of the female character are called into exercise; and that amiable woman quite charmed me. What a trial hers must be! yet nothing could exceed the skill and kindness of her management. They had two fine and lovely boys with them. I looked on her with admiration and respect."

"20. I passed a night of the greatest pain. I went out after breakfast to get some books for my grandchildren, and now carry a little library with me. But the recollections of my own childhood made me a 'laudator temporis acti;' *the spirit of Newberry, the children's friend, is gone! This is not such a trifle as some wise people would, perhaps, think it.*"

We have italicized the last lines, and, for the purpose of echoing the thought contained in it, we pause in our quotations from the diary. There is wisdom as well as feeling in the bishop's lament, and it touches a matter that can be regarded as insignificant only by those who have not thought enough to penetrate deeper than the show of things. The revolution which the literature for children has undergone within the last twenty years is as remarkable as it is complete. There is scarcely such a thing to be found now-a-days as a real child's book. The good old folks—the indulgent grandsire or the fond aunt—whose delight it used to be, not a great many years ago, to gladden young faces with a gift of the simple 'story book,'—if they were at the present day to set forth on their unsophisticated errand of love, might wander in search of those obsolete wares as hopeless as the babes in the wood. Marvellously wise are we in our generation, and right early in life must our wisdom be forced to play its part. We are not satisfied that the mind should be led out by the aid of the imagination and the other faculties which nature developes early, but we must have displays of the judgment and the reasoning power in all their immaturity. It is not enough that the youthful spirit should be set wondering, and its wonder grow into a thoughtful curiosity, and curiosity fashion itself into the earnest aspiration after knowledge, but it must be straightway driven to processes of reflection or abstraction. The innocent fictions, which used to contribute to the imperceptible work of education are exploded, and every thing must be stuffed with learning; and nothing must be learned but what can be comprehended; and so we have philosophy in petticoats and pinafores, and history seated in the little high-chair. The appetite of babes is forced to diet on the strong meat of men, and the only help it has is, that the meat is carved into very small bits. There is a little sweetening to make the dose palatable. Certain it is that the whole system of children's books has changed; but whether that change is calculated to produce a healthy or a stunted growth of character we gravely doubt. Even conceding that it may give an early force to the young *intellect*, we would respectfully inquire of those who are zealous for the propagation of this mongrel breed of books—half school-book, half story-book—whether there is not such a thing as the young *heart*. Why seek to furrow the youthful brow with thoughts before its time, and why exclude from its appropriate functions that much calumniated faculty—the imagination? In a word, why not trust a little to nature, and why venture to thrust in our clumsy fingers to help her in the mysterious processes of the most delicate of all growths—the unfolding intellect?

To resume our extracts from the diary.

"*December* 1. It has been said that a very curious and interesting book might be composed, if any man of ordinary experience and acquaintance with men of letters were to set down but one anecdote which he had either heard or read every day; I here begin such a collection, and will write one anecdote till I am dry.

"The grandfather of the present Earl of Balcarras was a benevolent man, with more of what the French call *bonhommie* than most men, as the following fact will show. His lordship was a skilful agriculturist, and among other fruits of his skill, he was particularly proud of a field of turnips, which were of unusual size. One day his lordship was walking in the field and admiring its produce, when he discovered close to the hedge a woman who was a pensioner of the family, but who, forgetting her duty and obligations, had stolen a large sackfull of the precious turnips, and was making the best of her way home, when she was thus caught in the manner, as the lawyers say. The worthy nobleman very justly reproached the woman with her dishonesty and ingratitude, reminding her that she would have received a sackfull of turnips had she asked for it in a proper way, instead of stealing his favorites. The woman silently courtesied at every sentence, and confessed her offence, but pleaded her large family. The good man was at last mollified, and was leaving the field, when the woman, who had dropped her prize on his lordship's first accosting her, and was now with difficulty endeavoring to lift it on her back again, called to him, 'O my lord, my lord, do ye gi'e me a haund and help the poke on my back, for it's unco heavy, and I canna get it up by mysel.' Thus she bespoke the earl, who actually turned back, and *did* assist the woman to load herself with the stolen turnips!

"A Jacobite surgeon, who escaped from the battle of Culloden, settled for several years in England, where he gained by his profession a sufficiency to retire and spend his latter days in his own country. He preserved his political principles to the last, and often used to tell of his practice in England with exultation, and say, 'The Hanoverian rogues—ay, ay, I revenged Culloden upon them.'"

(*To be continued.*)

COMMUNICATIONS.

New York, May 28, 1838.

Sir,—The undersigned have been appointed by the New York Young Men's Bible Society to make an appeal to the members of the Episcopal Church on behalf of this institution.

We beg to call your attention to the following facts:—

The American Bible Society, which is the grand organ for distributing the Scriptures throughout these United States, by a resolution passed 1st January, 1835, resigned the entire field of the city of New York, both for collection and distribution, to our society.

Impressed with the weighty responsibility of such a charge, and anxious to extend the bread of life to the destitute, this society has put into operation the following plans:—

First. Every ward in the city is put under the charge of a committee of the Board of Managers. The duty of the members of these committees is to attend personally to the distribution of the Bible in their own wards. Most interesting reports are frequently received of the good done by this laborious but very profitable occupation.

Second. The emigrants arriving at our ports are visited by the agent, and such as are destitute and fit recipients are furnished with the Bible. Last year 2117 copies of the Scriptures were distributed among this class.

Thirdly. The humane and criminal institutions, including the orphan asylums, house of refuge, hospitals, almshouse, bridewell, Blackwell's Island, and the children at the Long Island Farms, are all supplied by our society.

Fourthly. The naval and military stations in our harbor, all government vessels leaving our port, and every detachment of soldiers ordered to other posts, are all supplied with the Scriptures: 611 Bibles and 2182 Testaments were distributed last year for these purposes, and the accounts received by the Board respecting the interest which the sailors and soldiers manifest is most encouraging. Amongst this very destitute portion of our community, a rich harvest of eternal good is reaping from the labors of this society.

Such are the important responsibilities of this society, and the encouraging results that have attended the efforts to fulfil them: and it is with very great confidence that we make this appeal to the members of our Church to sustain a society, without whose operations this city would be left almost entirely without the distribution of the word of God to the poor; more than ordinary aid is required at the present time to enable the society to sustain its sphere of usefulness: we cannot deny the word of life to those who need it, though a debt of over $2000 is resting on us, and we look to the aid of Christian liberality for the means to do so.

Let it be seriously considered, that the present is the *only* appeal which has been made to you for the great cause *of distributing the Bible to the poor in this city;* and will any who have realized the comfort which the word of God alone is able to impart, rest contented to leave the poor of this city destitute of this blessed book?

All the Episcopal clergy are supplied with Bibles for the city distribution by this society.

J. R. Vanrensselaer,
F. Vinton,
G. T. Fox, Junr.
Samuel Penny,
F S. Winston,
Freeman Clarkson,
Wm. R. Wadsworth.

You will be waited upon in a few days for a subscription or donation.

To the Editor of the Churchman.

Sir,—As I wrote the above circular, which has lately been attacked in your columns, and as the subscribers to it have been charged in a body with dishonest motives in putting it forth, as if it was their desire to deceive the public with the impression of its being an Episcopal and not a general society, I feel myself bound to address you briefly in reply.

The circumstances under which the document in question was put forth are simply these: it is customary to appoint the members of the Board to take up collections amongst their own denominations; in accordance with this usage, a committee of Episcopalians was appointed to procure subscriptions from the members of our own Church, and the plan which has been carried into operation was devised as the most natural and effective mode for promoting that object.

Any such motive as that which has been laid to our charge, I beg entirely to disavow, not only for myself, but on behalf of all who signed the circular. As it bears upon its face the name of the American Bible Society, a little candid reflection might have shown that no such motive could exist; for surely there is not an individual in this city, who takes any interest in the affairs of religion, but well knows the character and principles of that institution.

Having been obliged to take up my pen on this subject, I shall take the liberty of stating in a few words the motives which influence me in being an advocate for a society which is not within the pale of our own Church.

I have ever considered that Christian charity calls for unity, where Christian faithfulness does not demand separation, and in this point of view the Bible forms a happy centre and rallying point around which all may meet in harmony and love. There being no dispute about the text, the only question which remains to be decided in my own mind, is respecting the most effectual mode of distribution; and the practical experience of more than twenty years in this country, as well as in England, has placed that point I believe entirely beyond the bounds of theory.

Upon this principle I should be an advocate for the American Bible Society in any part of the Union, and of the British and Foreign Bible Society in any part of her majesty's dominions.

But as a resident in the city of New York, I have also the following reason for attaching myself to the Young Men's Bible Society. I cannot reside here and remain satisfied to leave the poor destitute of the Scriptures; their wants have a very strong claim both upon my affections and upon my sense of duty: now it is a well-known fact, that the alienation of man's heart from God is so entire and desperate, that it is not enough to act in spiritual matters as in temporal—it *is* sufficient to erect almshouses and hospitals, because the destitute and diseased will flock into them without an invitation—but not so with the word of divine life: we may keep open the doors of a Bible house from morning till night, but none of the vicious, the ignorant, or the lukewarm will approach its threshold, to seek for the word of life, which is both bread to the hungry and health to him that is sick. They must therefore be visited, the word of God must be carried to them, and its value must be urged upon them—many of course reject it, whilst others abuse it; but experience has shown that there are persons on whom the word of God is not thrown away, and that a very valuable harvest is reaped by going through the destitute portions of our city to distribute the book of life: and we have the promise of God that his word shall not return unto him void, but shall accomplish that which he pleaseth, and shall prosper in the thing whereto he sendeth it.

Inasmuch, therefore, as I am not acquainted with the existence of any other society, whose object it is to distribute the Bible to the poor of this city, and who have so complete an organization to effect that object as the Young Men's Bible Society, I therefore feel myself constrained, not merely from choice, but from necessity, to unite with it in its important duties.

The vice and destitution which prevail in this city, viewed in connexion with the immense value of immortal souls, are such overpowering considerations, that I cannot for an instant hesitate in seizing upon the best means to counteract them; in so doing I see nothing in the word of God to check, but every thing to urge me on.

During the year ending November, 1837, the Young Men's Bible Society has distributed 3984 Bibles and 5305 Testaments. Of this number 2117 Bibles and Testaments have been distributed among the emigrants; 1391 Bibles and 1335 Testaments among the destitute of this city; 494 Bibles and 14 Testaments to the humane and criminal institutions; 611 Bibles and 2182 Testaments at the naval and military stations; by the clergy of this city 390 Bibles and 138 Testaments; by grants to churches and Sunday schools in the city 169 Bibles and 20 Testaments; do. out of the city, 70 Bibles and 181 Testaments; and through other channels 63 Bibles and 61 Testaments.

I annex a few extracts from reports made to the society by those engaged in distributing the Scriptures, which will show that God has blessed their exertions to a very encouraging extent; in going forth and casting their bread upon the waters, they have realized the fulfilment of the divine promise, "*Thou shalt find it again after many days.*"

I regret that the limits of your paper oblige me to curtail such reports, which are full of deep interest to all who think it the highest privilege in this life to be allowed to promote the spiritual welfare of their fellow-men.—Having been accused of being defective as a Churchman, I have considered the above explanation of the motives of my conduct called for, not merely as a personal vindication, but likewise on behalf of those members of our Church who are connected with the Young Men's Bible Society; and whilst I still claim the privilege of endeavoring to do good without the limits of our Church, I can truly affirm that I cling to the venerable institutions of the Protestant Episcopal Church, with the warmest attachment.

I remain yours, very respectfully,
New York, July 7, 1838. G. T. Fox.

WARD DISTRIBUTION.

The committee of the 6th ward say, "We visited the very dens of vice and degradation, where man descends below the level of the brute, and there deposited in his hands the book of life. In one house in the rear of Anthony-street, we found six families destitute of the Bible, and in each family were individuals who could read. In one small room we found a colored family, and on a miserable cot in the same room was the husband, who had been for several weeks sick—they had no seat to offer me but a block of wood; the poor sick man greeted me with a smile, and when I told him I had brought him a Bible, he appeared very thankful, and said he loved the Bible, and had been a long time trying to get one, but in vain."

The 9th ward report: "A Bible was given to one man, whose head was white with the frost of many winters, and notwithstanding he was drawing near the termination of the journey of life, he had no passport to heaven, and no Bible to guide him thither. He received one with evident pleasure, he had not owned one for 27 years, nor read a page in one during that time; he appears much interested, and now reads no other book."

The 16th ward report: "I met a woman in the street, she said she had no Bible, and expressed great ignorance on the subject of religion. I gave her a Testament, for though she could not read herself, she said her husband could, and would read for her. I called the next day to visit her, and found that the Testament I gave her was not only read, but read a great deal. I entered into a simple and familiar conversation with her, upon what she must do to be saved, and showed her that she was not too ignorant to prevent her from believing in the Saviour, and giving her heart to him.—She was very much affected, and wept a good deal; she expressed the greatest desire to give up herself to God, and live a Christian life.

"I called at a house where there were three persons assembled, two of them had desired Testaments for their children, and as I handed them two, I spoke to the mothers about attending to the saving of their own souls; upon two in the room the effect was seriousness in a very great degree, but upon the other I do not know if in all my conversations a deeper impression has been produced. She said she felt that she was a sinner, had neglected her soul, but she hoped to begin now in good earnest about it. She thanked me very feelingly for my visit, and begged that I would call again."

Another visiter in the same ward writes, "On the 28th March I began to distribute the word of life, in the district assigned me, extending from Broadway to the East river, embracing all the city beyond Twenty-first street. So far nearly 50 copies of the Testament have been distri-

buted—in some cases they have been given to children whose parents were supplied with Bibles, but generally where they were wholly destitute. Although my visits as yet have been few, I have learned more of the degradation and ignorance of a large class of our population than I ever before conceived of. In one instance, I found five families in one house not having a Bible among them. I have more than once been asked, *Who was the author of the Bible*." After a detail of several other cases, which cannot find insertion here, he concludes, "I have been much gratified upon revisiting several families which I had supplied, to find that their Bibles have been read with a great deal of interest—no other cases of special interest have occurred. God's word will certainly not return unto him void." To the credit of our Church this ward, which has been very effectually visited, is under the charge of the students in the Theological Seminary.

DISTRIBUTION TO EMIGRANTS.

"The Scriptures generally have been received with avidity, as might be expected. I occasionally encounter the opposition of the infidel and the taunts of the idle and vicious. I find many instances of destitution which it does my heart good to relieve. A poor German desired a Bible, one of his children was dead, and his wife was very sick; as he seemed to know the value of the precious treasure, I had no doubt of the propriety of giving it him.

"Supplied three Frenchmen with Bibles, one of them put his hand to his breast and remarked, 'This is just what my heart desired.'

Another man after receiving a Testament thanked me, and said, 'This is what I want when I retire to my room.'"

NAVAL AND MILITARY STATIONS.

The following results have followed the distribution of the Bible among the sailors at the Navy Yard in Brooklyn.

"On the 10th May the Macedonia frigate left our harbor with such a moral and religious influence, that officers who have been in the service 20 years declare that the change surpasses all they ever expected to see. Mr. L., first lieutenant, declared that such men he has never had the satisfaction of commanding before, and now whatever ship he might go on board of he should like to have the same men accompany him. Mr. L.'s and the other officers' kindness has been great; there are a good number on board who have made up their minds to serve God through evil as well as good report. The parting interview cannot be described by report. I accompanied the officers to their berths to see their Bibles and Testaments, and had the satisfaction to learn that some of the sailors, within less than six months, had read the Old and New Testaments all through." About eight months ago, this very crew was noted for their wickedness. Well may we say, what hath God wrought!

On board the Hudson, several have been brought to a knowledge of salvation through repentance and faith in the Lord Jesus Christ. Such a desire for Testaments, I think has never yet been witnessed; and how pleasing is it to go on board when the men are unemployed, and to witness them spread around the deck of a man-of-war, devoutly and intensely reading the blessed word of God!

The good done among the sailors, by the distribution of the word of God, can never be fully known until eternity unfolds it. Sixty-four sailors in one day came out and declared themselves openly on the side of temperance —scarcely a day passes but others follow the same course. Out of about 100 men, including officers, on board the Hudson, only ten draw rations or use any liquor at all.

One instance of the marked blessing and value of the Bible to a German sailor, I here give. He was taken sick and wished for a German Bible before he was sent to the hospital; in an interview with him a few days since, after an absence of four months, this German advanced with feelings of gratitude expressed upon his countenance and took me by the hand, thanking me for the Bible. He stated how much he prized and loved it, and that during his sickness he made it the subject of his constant study and meditation, to the great joy and peace of his soul. This man lived without the Bible, until he had advanced beyond his fortieth year.

For the Churchman.

Mr. Editor,—Accept my unfeigned gratitude for the happiness and instruction I have derived from the perusal of your most valuable publication, in which are combined the objects of disseminating the doctrines of the Catholic Church in their primitive purity, and the diffusion of its glorious truths throughout the land. I believe that God will abundantly reward you for the efforts you are making for the good of his creatures, and sincerely pray that you may be made instrumental in rescuing many a wanderer from error and delusion. Although you may suffer very many painful anxieties, and endure days of fatigue, watchfulness, and care, in the cause you have in hand, you have the animating assurance that your labor in the Lord shall not be in vain. "The Churchman" cannot but be appreciated by those whose happiness it is to read it; and the piety and laudable zeal which characterize it, will not fail to produce the most gratifying results. If Episcopalians loved their Saviour and his cause as they profess, would not his love constrain them to manifest their attachment to him by actively laboring to extend their aid in increasing the circulation of so valuable and excellent a work? And would not their hearts pant with ardor to be also engaged in their duty of supporting more liberally the various institutions of the primitive Church of Christ? Would to God they did more highly prize the peculiar advantages they enjoy in the admirable formularies of their devotion, and manifest by their uniform conduct and godly conversation the sound and evangelical principles they have adopted! then would there be seen in our holy apostolic Church the devoutest and most spiritually minded Christians in the world; and the increase of vital godliness would be much greater than among any of the dissenting communions. As God has given for our observance the precepts which urge upon all the duty of meeting him in the institutions he has appointed for his worship, it should be with the greatest reverence and the purest devotion that we attend upon his service in the assembly of his saints, and the warmest love and Christian affection towards those who are wandering from his fold in heresy and schism, and acts of brotherly kindness be exercised towards them, remembering the apostle says, "Am I therefore become your enemy because I tell you the truth?"

Having been so long led by the wild and unauthorized fancies of man, and recently enabled, by the teaching and guidance of God's Holy Spirit, to renounce the way of schism and to attach myself to the Episcopal Church, I can but pour out my heart in devout thankfulness to the Father of mercies for leading me to embrace the truth as exhibited in her standards and ministry, and enjoy the sublime and rational devotion of her most invaluable liturgy. I now feel most deeply anxious for those who still adhere to erroneous systems of faith and worship, and are thus denied the enjoyment of such as yield to the convictions of the truth.

It is indeed a lamentable state of things, when we see persons professing piety and a feeling of interest for the good of mankind, so divided among themselves, at enmity with one another, (and withal complaining of the want of zeal in the Episcopal Church as a cold, dead, formal set,) no life-giving power of religion among them; they split upon different doctrine and modes of worship, thus departing from what "Scripture doth allow;" and vainly think to point out how God should act in his dealings with the workmanship of his hands. All this distraction is for the want of a scriptural liturgy and an authorized ministry. It is from their own wisdom they derive their doctrines, and they set up their unauthorized imaginations against the express revelation which God has been pleased to give for the constitution, government, and worship of his Church; they forget what St. Paul saith to his Corinthian brethren, "Your faith should not stand in the wisdom of men, but in the power of God." The zeal they manifest for God's honor, and the purity of his worship, is not founded in knowledge, nor regulated by prudence and wisdom; they make a great effort (particularly those who live by the excitement of a blind impulse) to palm upon the public credulity the principles of party in its most dangerous forms; but the violence of the effort will ultimately work the destruction of all its selfish views, and no well-balanced mind will receive such cunning devices and arts as these votaries of delusion fain would impose. They strive to keep the mind from understanding a system which has primitive purity and order for its basis, and sincerity for its ornament, which will outlive the end of time. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

While the various dissenting denominations are in this sad state of disorder and division, the ark of Christ's most holy Church keeps free from these agitations and commotions, which distract and divide them, and gains steady accessions to her number, of such as will evince by their daily walk that their "piety and consistency are of the highest order:" and with compassion she affectionately invites all those who have wandered from her fold to take shelter under the cover of her wings, where they will be protected from heresy and schism in the one, and wild fanaticism in the other. That God has been her refuge, and underneath his everlasting arms has been signally manifested to all the world; and the strength of my attachment to the institution of God will never, no never, be impaired. In it I find the words of eternal truth, and where else would I go? I can adopt the language of one of the most able, pious, and devoted champions for the truth, (Dr. Chapman) that "my determination is to hold fast to the Church of apostolic institution, to her ministry, her worship, her sacraments, with every other scriptural form and usage maintained in her communion.

June 6, 1838. Amicus.

For the Churchman.

Mr. Editor,—I have perused with much interest your articles on the 'salvability of the Heathen,' and beg leave to remark beforehand, that in almost every particular they are in accordance with my views of this most momentous question. I perceive also, that the open avowal of your sentiments upon this subject, has led to an unjustifiable animadversion on the purity of your character as to the great principles of evangelical truth, by the terrible obloquy of 'rank Pelagianism and pestiferous perversions of gospel truth!' For me to waste a moment in refuting these charges would be worse than idle. Any Churchman of common sense, who has read your articles, *must* perceive how totally void even of the appearance of merit these strictures are, and can only ascribe them to a premeditated machination.

It appears, however, the publicity given to these charges was unintentional, and that the letter containing them was marked 'private and confidential!' Now, all that I can gather from this is, that, although not intended to create the controversy and the sensation that they have, still were these aggravating imputations inwardly cherished towards you; and let me ask, Mr. Editor, (which is the paramount reason why I have penned this communication,) if the open, upright *canonical* method of proceeding when such sentiments are entertained, is not to prefer the charges to the bishop of the diocese, and have them legally investigated? It is a duty, Sir, that I conceive to be owing to the Church at large, to expose all those who cherish feelings synonymous to those *imputed* to you; but let it be done in a canonical and legal way, and not through the columns of a paper that has not the sanction of the bishop of the diocese in which it is published. In conclusion, allow me to remark, the whole subterfuge penned against you meets with my sincerest disapprobation.

Pro Bono Publico.

For the Churchman.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Mr. Editor,—In perusing the communication from the Rt. Rev. Dr. Kemper, Missionary Bishop, to the Board of Missions of our Church, which recently held its annual meeting in the city of Boston, I was very forcibly struck with the close resemblance of the sentiments contained in the following extract from the bishop's letter, and those I expressed in my recent communication in the Churchman, on the inadequacy and precariousness of the salaries of our domestic missionaries, &c.

The following is the extract alluded to:—"To not a few of my appeals I have received answers which demand the deepest consideration. And I now say to my respected brethren of the Board, that I have ascertained of late that missionaries can be obtained—men too, I think, of the right stamp—men who have had experience and have counted the cost of the work—but who have families to support. Enable me, brethren, to say to them, 'Come, and neither you nor yours shall suffer from want for three or four years'—and our ranks will soon increase. I ask but for them and for myself the necessaries of life. Why cannot some of the domestic missionaries be placed, especially those who are near the frontiers, on the same footing with foreign missionaries?"

The sight of the foregoing extract was as unexpected as it was gratifying to me. I did not know that I uttered the sentiments of any human being but myself on the subject of the paltry and *starving* salaries of our domestic missionaries; and rather feared that I should be blamed for my freedom in giving utterance to opinions which had been the result of careful observation and mature reflection. It is the habit of my mind, Mr. Editor, to reduce every thing at once to a practical standard, and to inquire, as every man of business should inquire, what is the most simple, direct, and efficient mode of accomplishing any given object. Now, Sir, it is a matter of no little gratification to find, that our worthy Missionary Bishop has found out by the light of experience, that the most certain way of obtaining, and securing, when obtained, missionary services, is to afford a *support* to the missionary and his family; for a time at least sufficient to test the reasonable probabilities of success. Generally, that success is by no means doubtful under proper circumstances for making the experiment, and leaving the missionary free from all corroding care and anxiety about the needful comforts for his family, and at full liberty to prosecute with energy and zeal, that great work of his Master committed to his care as an ambassador of Christ. I hope, Sir, that this subject will not only attract the attention and secure the favorable action of the respectable committee having charge of the domestic department; but that the public opinion of the Church, enlightened by past experience, and supported by such an indisputable authority as Bishop Kemper, will fully sustain them in making such an important change in the mode of operation as will secure to the missionary and his family an adequate support. A Layman.

For the Churchman.

Mr. Editor,—I am sadly afraid that all the compliments paid to the Church of England by the writer of the first article of the fourth number of the New York Review, and some of them at the expense of our own Church, are likely to be poorly repaid. In a late Christian Observer, which is the organ of that party in England, to which, by said writer, is attributed all the piety and the zeal which exist, or have of late existed in our mother Church, I read as follows—

"*On the Voluntary System in America.*"

"Much is said of the success of the voluntary system, as it is called, in the United States of America. Bishop M'Ilvaine, when in England, astonished many persons with his *glowing statements*; and, according to his account, the transatlantic Episcopal clergy receive almost universally far better incomes than the ministers of the Church of England would do, if the whole of our ecclesiastical property were agrarianized; and there are no such unfortunate beings, he said, as 'half-starved clergymen.' The average style of living, he remarked, was on the same scale as that of the merchants and the most favored professional classes. *There is no doubt of Bishop M'Ilvaine's veracity*; but we find it difficult to reconcile his statements with facts derived from other quarters."

Extracts here follow from charges of Bishops Onderdonk, of Pennsylvania, and Ives, in which they exhort the laity to greater liberality, because in their opinion the clergy are inadequately supported. Mr. Editor, it is not so much with the view of settling this question of 'veracity,' that I have made the extract, as it is to call attention to its spirit and the quarter from whence this indirect attack upon the 'veracity' of a distinguished and highly evangelical prelate of our Church is made.

A. B.

For the Churchman.

Rev. and dear Sir,—I send you an extract from a letter written by a young Englishman, now resident in Philadelphia, who formerly lived here, and more than once regretted that there was no Episcopal church on the Island. Attending a funeral one Sunday he sighed aloud, and when his friend, to whom this letter was addressed, asked him what was the matter, he replied, "Readily would I engage to give the half of my weekly wages towards the support of an Episcopal church, so much do I miss it; and if you were acquainted with her hallowed services as I have been, you would now feel as I do." Soon after my arrival here his friend, who is a Presbyterian, wrote to him to inform him that his prayers had been answered, and that *now* an Episcopal church was established. His answer I give you, as worthy of a more general perusal, and which, as it comes from the pen of a young man who is entirely dependent upon his secular occupations for the support of himself and family, bespeaks an acquaintance with important truths, if not with the learning of this world. The argument used in favor of the Church, so far as it goes, is correct and conclusive; and the sentiments it conveys will I am sure do credit to his good intentions. I would hope indeed that there are "many a seven hundred" just like this young Christian throughout our communion, and that their prayers and services may eventually be heard and blessed, I would with permission of the individual to whom this letter was written, give this extract with the foregoing explanation for their encouragement.

"I am very much pleased to hear that you have the services of the Episcopal Church in your midst. You may depend upon it, my dear friend, that the Episcopal Church, where its members live consistently and adorn the doctrine of God, their Saviour, will make a deeper impression upon the world around than any of the other sects. You may think me very selfish and ungenerous in this remark;—it will prove itself: its form is the oldest—it was the order of the immediate followers of the apostles of our Lord; and when, in the course of human events, the body of Christians throughout the world becomes divided into numberless parts, it becomes a serious question with all who desire to hold fast to the Head, which of these several societies has retained the form which was originally given to the Church by our Lord Jesus Christ himself. If he instituted a church, it had some form or other. Now the question is, has that form which was originally given to the church been preserved entire by any one society of Christians? if it has, then that is the model according to which all other forms should be recast. Now it can be, I think, clearly shown that the Episcopal Church is not only like the apostolic Church, but it is identically the same; perpetuated in the good providence of God and disencumbered of the inventions of men, by which it at different times has been disfigured. What that form of organization was, which was given to the church by the apostles under the guidance of the Holy Ghost, is to be ascertained, like any other ancient matter of fact, from historical evidence: the conclusion to which the Reformers came, who, under God, were employed to cleanse the Episcopal Church of England from the foul corruptions of Popery, and which has been adopted by the Episcopal Church in the United States, is thus expressed in the preface to our ordination service; if you will look into your Prayer-book at page 263, you can read it. You will perceive that two kinds of testimony are here referred to. *First*, holy Scripture; and *secondly*, ancient authors. Now what do the writers of holy Scripture teach as explained by ancient authors? They teach that the apostles appointed or ordained other apostles, other persons, to their own office, giving them power of government over the churches—including ordination. Not to mention others, James, Timothy, and Titus were certainly so appointed. Though the Scriptures do not expressly say that St. James was bishop of Jerusalem, yet we are as certain he was so, as the most ancient records can make us. In Acts xxi. 18, we are told that when St. Paul was returning from his first mission to Jerusalem *he* and all his company went to James and all the elders (or presbyters) were present. Now, why is James named distinctly, if he had not some place above the elders that were with him?—And we find, in the fifteenth chapter, from the thirteenth to the nineteenth verses, after there had been a discussion upon circumcision, St. James put an end to the debate by an authoritative sentence: if he had not been in office such language would have been very much out of place.

"I could write a great deal more that would be incontrovertible, to prove that the Episcopal form was the form instituted by the apostles."

I am, my dear Sir,
Your very faithful friend,
A Missionary.

THE CHURCHMAN.

SATURDAY, JULY 21, 1838.

LETTERS FROM EUROPE.—NO. VII.

London, May, 1838.

At Havre we passed several days in the pleasant and hospitable mansion of Mr. Gordon, the British Consul, to whom we had been commended by his near relative, a most esteemed friend of our own at home. Among other delightful excursions into the adjacent country, planned for our enjoyment by our kind friends here, I remember the day spent in Harfleur with peculiar pleasure. Taking with us from the library of our host Irving's "Bracebridge Hall," and crossing in a steamer to that ancient town, we ascended to the spot which suggested the story of "Annette Delabre." Here we read the well-told tale, and in a little time had seen and identified all the existing features of the charming picture which the pencil of that skilful limner has sketched. His is indeed a true story, as it is told of these; for there is the pretty lawn covered with its inviting carpet of green, where the rustic fair is still yearly held; and there are the fine old trees which shade it; and further on, a step or two aside, is the little chapel, humble but very picturesque, of Notre Dame de Grace itself. We entered, and among the many "votive offerings," which gratefully told of rescue from the dangers of the sea, our eyes wandered wistfully in search of that which Eugene had placed there. But in vain; nor in the coarse and weather-beaten faces, alike of men and women, collected in the chapel, could our excited fancy discover a single Annette or Eugene. Having purchased of some pious venders at the porch of the chapel, a rosary and crucifix, as mementos of our visit to this charming spot, we descended by the "zigzag path," and after feasting on the lovely view of the valley, the now scarce "old towers" of Harfleur at our feet, and the Seine beyond, we concluded with a more substantial entertainment at the *Cheval Blanc*, and depositing ourselves afterwards in the steamer, recrossed the tranquil waters in the soft moonlight, and talked of Bracebridge Hall, and thought of home.

I cannot describe to you our satisfaction upon landing at Southampton. Not because we were relieved of a horrible sea-sickness, though that was quite a consideration; but we were now at length in a really enlightened and Christian land. We were now free to live, and breathe, and move, without the vexatious obstructions of guards, and passports, and search-officers, and all the other absurd contrivances of a suspicious, despotic, or short-sighted government, to injure itself, and annoy and tax the traveller. Such were our pleasant reflections upon the top of the stagecoach, as we rolled smoothly and rapidly along over the noble roads of Old England towards the mighty metropolis. And here we now are, and have been for three busy weeks, in the heart of London, seeing its lions, and enjoying its society.—Again let me exhort you to have no fear. If for good reasons I let you off at Paris, surely better ones still occur to spare you the history and topography of London. But a little of "men and manners," as we have seen them with our own eyes, I am sure you will not be afraid of. To begin, as is meet, with the Church. Though the May anniversaries of its principal institutions had been held prior to our coming, we were in season for not a few that were interesting. We heard the sermon preached before the Society for the Propagation of the Gospel, on the occasion of its one hundred and thirty-ninth annual celebration. Thro' the politeness of one of its officers, we were admitted to the meeting of the Board, in the vestry of the Church of St. Mary le Bow. It was a gratifying sight to the American Episcopalian. There were present the Archbishop of Canterbury, sixteen bishops, several archdeacons, and other distinguished individuals of the clergy and laity. Soon after we entered, the lord mayor, accompanied by two or three aldermen, all in their showy official robes, came in with much state, and took their seats in the Board.—We were introduced to a number of the bishops (including Bishop Inglis of Nova Scotia, who was present) and of the other gentlemen, and in the cordial greeting given us felt as if we were indeed in the company of fathers and brethren in the Gospel. The sermon was preached by the Bishop of Exeter, Dr. Philpotts, and was both excellent and appropriate. In the course of it he took occasion to comment with some severity upon the conduct of the government in withdrawing the aid hitherto rendered the society, in its efforts to extend the preaching of the Gospel in Canada. Our letters to the Archbishop of Canterbury obtained for us a favorable reception, and by his direction we were conducted through the venerable palace and grounds of Lambeth. The front of the building has recently been renovated at a great expense, but the old library and the Lollard's Tower, with its prison-room of the bishops, remain unchanged, and show the work of remote antiquity. We were chiefly interested in the private chapel; for there the bishops are set apart to that high office, and there our own revered White and his companion received consecration. From the Bishop of London (whose unwearied kind offices have been procured for us by the letters of our excellent diocesan) we received a ticket of admission into the Chapel Royal at St. James' for a recent Sunday, not without a view to seeing the queen. The chapel is small, seating scarcely two hundred persons, but elegantly and richly finished. It was soon filled by the nobility, gentry, and such strangers as could be provided with seats. The queen was quite late at church, every thing having been ready for the opening of the service, and the clergymen in their places almost half an hour before she appeared. She was accompanied by her mother, the Duchess of Kent; the queen dowager having arrived punctually at the appointed hour. Her majesty looks as young as I expected, and has a full, round face; and though without much pretension to beauty, its expression is so open, pleasant, and intelligent even, that (not forgetting to whom it belongs) one almost thinks it handsome. She wore a plain, green hat, and a modest and becoming dress; which, while, to say the least, it detracted nothing from her personal appearance, impressed us with a favorable opinion of her good sense and taste. Adelaide and the Duchess were equally models of simplicity, and the deep mourning habit and devout manner of the former in particular could not fail to interest the beholder. Two chaplains conducted the service, and a third preached a pious discourse, evidencing greater fidelity than perhaps is always manifested in the presence of royalty. The music, under the direction of Sir George Smart, was inexpressibly fine, and in some of the responsive parts, between the two organs, almost heavenly. It was the cathedral service and music, and of the latter, the choicest in the kingdom is heard in this chapel. Through the instrumentality of the before-named prelate, and of another friend, a layman of note, we have twice visited the House of Lords. Among other speakers, we heard Lord Melbourne, the Duke of Wellington, and Lord Lyndhurst. The speeches of the first were not among his happiest efforts, and scarcely worthy the prime minister. His manner, however, is conciliatory and bland. The duke, though in his seventieth year, retains his vigor of body and mind, and his remarks, if not eloquent, were at least unpretending, manly, and sensible. But Lord Lyndhurst was the master speaker, and in his observations upon the Irish poor-law bill, which we heard, exhibited those powers of clear argumentation, nice analysis, and polished wit, together with occasional bursts of eloquence, for which his name is celebrated. We have had the pleasure too, in a more recent visit to the House of Lords, of hearing the Bishop of Exeter on certain resolutions which he offered, denouncing the national system of education in Ireland as partial and inefficient. This prelate, though unpopular with the reformers from the high tone of his political opinions, is yet respected for his consistency, and is considered one of the ablest debaters in the Upper House. His speech was a long and able argument sustained by the induction of numerous facts, interspersed with much learned theological exposition, which, though necessary to the proof, was plainly more edifying to us than to their lordships, as the state of the benches soon indicated. We have found ourselves also in the House of Commons, but on no occasion of peculiar moment or interest. Some of its distinguished members, however, were among the speakers in a grand and exciting meeting held last week in Exeter Hall, on the subject of the Abolition of the Apprenticeship-system in the West Indies. Lord Brougham occupied the chair, and opened the meeting in one of his severe and slashing speeches, aimed, I thought, as much against the government as against the system. You have heard so much already of this celebrated individual, and of his great and peculiar powers, that any thing more might seem superfluous. Still I must say, I do not believe that in the whole human family another face could be found so admirably fitted to express the qualities of oratory for which his lordship is famed. Imagine a countenance of rather more than ordinary length, a pair of small piercing eyes, set under projecting eyebrows, a sharp turned-up nose, and a sizeable mouth, with a natural nervous and convulsive twitching, which exposes the teeth, and gives a certain kind of force to every word, and then you have the face of Lord Brougham. Now throw into this face all the concentrated supposable expression of the most pointed irony and ridicule, the most merciless sarcasm, and the bitterest scorn, and give it an unmusical and harsh voice, and you have again before you the same noble lord when speaking in his *best* mood. The chairman was followed by several gentlemen in succession, who exerted no common powers of oratory to show that the government should violate its contract with the planters, because of some well-ascertained cases of oppression and cruelty under the existing system. Among these, George Thompson, well known in our country, stood pre-eminent, and made one of the most eloquent and affecting speeches I have heard from any platform. Daniel O'Connell was also good enough to show us his huge person, certainly very unlike my previous notions of a hungry reformer or lean radical. He is six feet high and broad and thick in proportion, with a countenance telling at first sight of the humor and cunning of the worthies of the democracy of the "green island."—His speech, rambling enough, savored both of those qualities and of the brogue, and quite "agitated" us as well as the audience with one kind of emotion.—Nor was it wanting in occasional touches of genuine pathos; but its chief power lay in the admirable management of those to whom it was addressed, and for whom, as much as for the apprenticed negro, it seemed to me designed. There was a word in season for every party and sect; a careful squaring of his sentiments with theirs; many *ad captandum* political and religious hits, all in the most good-humored way, but plainly meant to tell with favor upon those who heard him, with the exception only of the unfortunate tory, whom he expressly excluded from part or lot in his grace or mercy. Towards the close of the meeting we had a specimen of a genuine John Bull row. A gentleman, an M. P., rose with a resolution in his hand; but had hardly opened his mouth before he broke out in the most direct, bold, and violent invectives against the chairman I ever knew thrown in the face of another; denouncing the speech of the noble lord as a mere vehicle of abuse of the government, and as the effusion (to use his own words) "of personal pique and disappointed ambition." The effect was tremendous. One universal tumult of mingled stamping, shouting, and hissing instantly began. The sturdy Englishman, however, steadily kept his ground, unmoved by the tempest he had created; and at every possible interval recommenced the attack on the chairman, till the latter, recovering at length from the confusion and the violent emotions produced by the unexpectedness of the assault, and which the augmented and almost frightful working of his pale countenance too plainly betrayed, arose, and with difficulty, after some explanations, obtained a hearing for a more moderate reply of his fearless antagonist. It was really a most curious episode; and the thousands of the gentler sex sustained their part in it by waving of handkerchiefs and clapping of their fair hands, with the interest, if not with all the wild din of their lords. Not being attached to any particular parish, we have been at liberty to wander where we would in search of the preachers of note. We have heard the Bishop of London in a very sensible and practical discourse; the Hon. and Rev. Baptist Noel, whose graceful manner and winning voice would have been more effectual if his sermons had been written; and the Rev. George Croly, in a discourse in behalf of the Magdalen Hospital, marked by a power, and even a sublimity, which, though unsupported by a corresponding delivery, were worthy his repute as a writer. There were parts of it equal in point of composition to the finest passages of Salathiel. But the prominent preacher of the Church is the same Mr. Melvill, of whom I read some account in your excellent paper long before I even thought of leaving home, though I well remember that on perusing that sketch I wished that I might see and hear the subject of it. I have now both seen and heard him, and with the exception only of his manner have not been disappointed. He is rather a small man, with a face and frame too truly indicative of his delicate health. On entering the pulpit he casts his full, dark eye furtively and hastily around, and that glance prepares you in some degree for what is to follow. Then, with voice and heart, he rushes into the midst of his subject, and presently begins to pour out a torrent of striking thought, and bold imagery, and lofty expression, that carries you almost irresistibly on whither he leads, till you seem to see and realize every feature of the scene, be it of earth, or heaven, or hell, where he has brought you. Meanwhile, in the rapid enunciation of his long and exciting periods, his manner becomes so fervid, violent, and scarcely less than wild, that you are recalled to present things, and feel some painful fears on his account, and rejoice when at last exhausted, his voice sinks at the close of the magnificent passage into a barely audible whisper. I am told that his manner in general is not unlike Chalmer's; certainly I was very strongly reminded of the powerful thought, splendid diction, and protracted periods of that great writer in the sermons of Mr. Melvill. The most eminent preacher of the Dissenters, whom I have heard, is the Rev. Mr. Harris, the author of "Mammon" and other works. His eloquence is just of the opposite description to that of Mr. Melvill. His sermon was a model of completeness and elegance of composition, abounding in thought clearly and simply expressed, and characterized especially by pertinent illustration and true feeling. Delivered in a natural and graceful manner, with great collectedness, and with the aid of a voice of music, it held the congregation in delighted attention for an hour and a half. It appears that Mr. Harris lived for several years in his situation in the country unknown to the world, till the publication of "Mammon" elevated him at once to a high celebrity. That work, by-the-bye, has been answered in some of its parts by a clergyman of the Established Church, in a tract entitled, "Anti-Mammon."

But I begin to fear that notwithstanding my disclaimer at the outset, I shall seem to you to be rapidly expanding over London. I will draw in then my plume, or at least, after a word or two, drop it altogether. We have experienced on all hands from the delightful society into which we have been introduced, the most constant and gratifying attention. That we were strangers has seemed to be forgotten, or, if remembered, to be only the incentive to greater civility and kindness. It has been a source of much gratulation to our national feeling, that no small share of this favor may justly be attributed to the fact of our being Americans. Often in the case of an introduction, the mention of the country of our birth has seemed to remove at once the stiffness of incipient acquaintance; and more often still, in instances where neither our persons nor profession could be known, the simple announcement that we were Americans has instantly obtained from individuals in the low, as well as the higher ranks, favors and facilities, which, before we declared our country, had been broadly refused. *Cui bono*, do you ask, these observations? Simply, I answer, to add my mite towards increasing and cementing the friendly relations and feelings which ought to exist indissolubly between the two nations. Nothing, I hear it frequently said by individuals of high character and standing—nothing has more displeased and disgusted them than the unjust representations made of our country by many travellers and writers of their own, and they have ceased to derive their information respecting us from such prejudiced sources. With these favorable predispositions on the part of intelligent Englishmen, met, as I know they are, by corresponding sentiments in the same class at home, what should hinder two nations so joined in language, habits, and general moral and religious opinions, from feeling and acting as one? God grant it; and may their only warfare be henceforth with the common enemies of both, and of the world; their only strife a holy emulation in perfect goodwill and the blessings of peace! W.

Harpers' Family Library, No. lxxxiv., Turner's Sacred History of the World, vol. iii.

Some of the volumes of this series have been of a character which rendered the title of a family library singularly inappropriate and inapplicable. Such, however, is not the character of the work before us. The object of the author appears to have been to elucidate such collateral facts in the world's economy as could not properly be said to constitute an analogical argument for the proof of divine revelation, but which unexplained might tend to sap the faith of the unwary. With no pretence of erudition or display, he has yet amassed a greater number of interesting items than we remember to have seen in any work of the same unostentatious character. We have for the most part little faith in compilations which profess to give the knowledge without the labor. But the work before us is an exception, and presents us with information that is desirable and valuable, but which is not easily attainable in any other shape. The style of Mr. Turner we cannot say is remarkable for grace or elegance, though it is perspicuous and manly; and as to the accuracy of his details, we need no other warrant than the fact that these volumes are the production of the same pen with the history of the Anglo-Saxons, so full of erudition and careful research. The work, together with various other valuable books, can be had at the establishment of Messrs. Sherman & Trevett, 142 Fulton-street, New York. R.

Appointments by the Education and Missionary Society.—The following appointments have been recently made by the Missionary Board of the Education and Missionary Society of this diocese:—

The Rev. William Baker, Deacon, missionary at Fairfield and Norway, Herkimer county.

The Rev. Liberty A. Barrows, missionary at Norwich, Chenango county.

The Rev. John Bayley, Deacon, missionary at Owego, Tioga county.

The Rev. Johnson A Brayton, missionary at Hamilton, Madison county.

The Rev. Darwin B. Mason, M. D., Deacon, missionary at Granville, Washington county.

The Rev. John Knill, missionary at Fort Jackson, Montgomery county, and West Charlton, Saratoga county.

The Rev. Daniel S. Lewis, Deacon, missionary at West Troy, Albany county.

The Rev. Robert Shaw, missionary at Marlborough, Ulster county.

The Rev. Thomas Towell, Deacon, missionary at Little Falls, Herkimer county.

The Rev. Richard Smith, missionary at Hector, Tompkins county, and Johnson's Settlement, Chemung county.

The Rev. Lewis Thibou, jun., missionary at Angelica, Alleghany county.

The Rev. Gordon Winslow, missionary at Elmira, Chemung county.

The appointment of each of the above is dated at the time of his commencing his services at the station.

The following new stations have been recently adopted.—

Rensselaerville, Albany county. The Rev. Orsamus H. Smith, missionary. The appointment dated at the time of commencing his services.

Seneca Falls, Seneca county, and Montezuma, Cayuga county. The Rev. Henry Tullidge, missionary. The appointment dated July 1, 1838.

The colored Episcopalians in Jamaica, Flushing, and Newtown, Queen's county. The Rev. Isaiah G. De Grasse, Deacon (colored) missionary.

The appointment dated at the commencement of the missionary's services.

The following are rules of the Missionary Board:—

"When two or more places are named together as a missionary station, and either of them shall separate itself from the connexion, except with the consent of this Board, the congregation so separating itself shall cease to participate in any benefit of the missionary fund."

"In addition to the place or places named as a missionary station, the missionary of that station shall supply such other contiguous place or places, and with such frequency, as may be directed by the Bishop."

"Whenever a missionary of this society shall be also the minister of a parish, his connexion with that parish shall not be dissolved by any act of the same, except by the consent of this Board, without the forfeiture, by that parish, of the benefit of the missionary fund."

"The missionary stipend shall, in all cases, be considered as attached to the *station*, and payable to the missionary only as belonging to that station. And the stipend shall, in all cases, be paid to the missionary directly, and not through the vestry of any parish at that station; nor shall it be considered as forming a part of any contract between such vestry and the missionary."

"The annual reports of the missionaries shall be made to the Bishop, by or before the fifteenth day of September in each year. It is also expected that the missionaries, and their congregations, faithfully exert themselves to further, by all proper means within their power, the objects of the Education and Missionary Society; and that the missionaries report, from time to time, to this Board, what may have been accomplished in this way, and all other matters

relating to their several stations, which they may deem interesting and important to be known."

"The salaries of all the missionaries shall be one hundred and twenty-five dollars each per annum, payable quarterly, by the treasurer of this society, on the first days of January, April, July, and October."

"All orders on the treasury may be directed to Benjamin M. Brown, Esq., treasurer New York Protestant Episcopal Education and Missionary Society, New York."

Townsend's Bible.—The second volume of this very valuable work is published, and we hope in our next to give it a more extended notice. The agent is Mr. Josiah Adams, whose office is at Gould & Newman's, corner of Fulton and Nassau streets, where persons desirous of the book are requested to call and give their names. The price of the work is $8 in boards, $9 in sheep, and $10 in calf. We wish the agent and publishers the best success in the sale of a work the publication of which reflects great credit on all who have been concerned in it. The prospectus in our next.

Thoughts on the Division of Dioceses, in a Letter to a Clergyman; By a Presbyter of New York. New York: A. Hanford.

A Letter to the Editor of the Gospel Messenger on the Division of the Diocese of New York. By a Missionary.

We give the title of these pamphlets merely to say that they are designed as answers to that of Dr. Whittingham. In the discussion relative to the division of *this* diocese, we have no wish to take part, though our columns are open to others. On the general question of the extent of dioceses, we have already on former occasions expressed our views, which are substantially in accordance with the writers of the two pamphlets, the titles of which are at the head of this article. In our next we shall give the reply of Bishop Stillingfleet to the nonconformists of his day who advocated such an episcopacy as would, we think, be ultimately subversive of all episcopacy.

Sunday School Union.—We insert the following extract in compliance with its second resolution.

Extract from the Minutes of the Executive Committee of the General Protestant Episcopal Sunday School Union, June 18, 1838.

It having appeared to this committee, that since the first of May last correspondence intended for this Union has been carried on with and by *individuals* not connected with it, therefore,

Resolved, That all persons corresponding with this Union, be particularly requested to direct all their communications to John W. Mitchell, Esq., *Treasurer of General Protestant Episcopal Sunday School Union, New York.*

Resolved, That all the periodicals of the Protestant Episcopal Church in the United States be requested to copy the above.

Benjamin I. Haight, *Secretary.*

☞ An Episcopal clergyman, who has been accustomed to travel in Europe, being about to visit is again, is willing to take under his charge a party of two or three young gentlemen for a tour in Great Britain and on the continent. Letters of inquiry may be addressed to X. X., care of Sherman & Trevett, 142 Fulton street, New York. The earliest attention of those interested is recommended, as it is proposed to form the party and sail as soon as convenient.

References.—Rt. Rev. B. T. Onderdonk, D. D., Bishop of New York; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; and Rev. S. Seabury, D. D., city of New York.

New York, July 2, 1838.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

To Correspondents.—"G. B.," "Cleric," and "A Clergyman of Western New York," in our next.

"M. N. M.," and "I. P. F." are received.

"W. E." will accept our thanks, though we shall not be able to make room for his communication till week after next.

"A subscriber" in our next.

General Theological Seminary.—We have received the Proceedings of the Board of Trustees, and shall commence the republication of them in our next.

THIRD ANNUAL REPORT OF THE PROCEEDINGS OF THE BOARD OF MISSIONS.

(*Continued from page 71.*)

Boston, June 20, 1838.

From the commencement of my mission, to June, 1836, my journeys were as follows:—Accompanied by my inestimable friend and true yoke-fellow, the Rev. S. R. Johnson, I started from Philadelphia on the 3d of November, and visited Madison, Laurenceburg, New Albany, Jeffersonville, and Evansville, on the Ohio—ascended the banks of the Wabash as far as Terrehaute—returned to Vincennes—and went from thence through Illinois to St. Louis, where the Rev. Peter R. Minard, my assistant in Christ Church, had arrived a few weeks before me.

The day after my arrival I received urgent letters to hasten to the Diocese of Illinois, the charge of which had been committed to me by Bishop Chase during his absence in England. This request was speedily complied with—and I was enabled before summer, by improving opportunities as they offered, to officiate at Jacksonville, Springfield, Beardstown, Rushville, Alton, Ridge Prairie, Collinsville, Marine and Quincy.

Early in the spring I ascended the Mississippi with Capt. Strother, then commanding the Olive Branch, and to whom I am indebted for much kindness and hospitality. I officiated at Palmyra and Hannibal, and ascertained that Episcopalians are to be found in several villages near the river between St. Louis and Marion county.

I afterwards went up the Missouri and preached at Boonville, Fayette, Columbia, and St. Charles.

The noble field which the whole West presents for missionary labor—the deplorable condition of the members of our own household of faith, who are scattered in every direction with scarcely a pastor to feed them—the great exertions of other denominations in the sacred cause of education, and the astonishing success which the Presbyterians, Methodists, Baptists, and Roman Catholics have had in founding and endowing colleges—and the great difficulty we must necessarily encounter for years in obtaining clergymen from the East, when the Church, even in those sections where she is longest known, is not yet fully supplied—these considerations, with others, convinced me that we should have at least one seminary of learning of our own in every state, and that in various parts of our country energetic measures should be adopted to train up pious natives of the soil for the gospel ministry. I hastened to New York and made known my views. After many discouragements, and in fact when making my last efforts to excite an interest in a cause so dear to my heart, and so important, as it appeared to me, to the best interests of mankind—the attention of one individual was arrested—and Mr. John P. Stagg offered to assist me in obtaining "$20,000 if that sum would be sufficient for a beginning." From this moment my prospects brightened. A few preparatory meetings were held, which were attended by my excellent brethren, the Rev. Drs. Hawks and Eastburn, and a few zealous laymen—and in twenty days from the commencement of our attempt, the sum contemplated was secured. May God reward our benefactors for good! The effort was neither begun, carried on, nor concluded without fervent prayer; while the lively interest exhibited by those who co-operated with me, and the kindness and generosity expressed by almost all those upon whom we called, made it indeed a work and labor of love.

I returned to St. Louis in the autumn of 1836, and remained there until a Board of Trustees had been organized. We drafted a charter and forwarded it to the Legislature, which, in progress of time, was duly approved of and confers upon the institution the full powers of a university. It was our request that it should be called the Missouri College. This was the only part objected to in our application. As the passing of the act depended upon the immediate substitution of another name, and very few if any persons interested in our design were in the city of Jefferson, there was no time for consultation. The name of the first trustee was therefore used, which happened to be mine. Of this I knew nothing until some months after, and when the Legislature had adjourned.

Early in December I went by water to Indiana, and was detained there much longer than I had expected, in consequence of the freezing of the Ohio. I visited Evansville, New Albany, Jeffersonville, Madison, Indianapolis, Crawfordsville and Richmond; and returned from the interior of that state through a part of Ohio, and by the Miami Canal. I was now engaged for some time with Bishop Otey in fruitless efforts to restore peace to the Diocese of Kentucky. We met for that purpose on the call of Bishop M'Ilvaine, and went together to Lexington.

Louisville in Kentucky is so much a starting point for many parts of Indiana, that I have frequently been there, and now desire to express my grateful acknowledgments for the uniform kindness and hospitality which I have received from several most worthy members of our Church who reside in that city.

I again returned to my interesting and important parish, not to resume the charge of it, for that I have necessarily devolved upon my assistant, who is always indefatigable in his exertions for the spiritual welfare of his fellow-beings; but to cheer him in his many labors, to afford him for a week or two the relief his health demands, and to answer as many of the letters which had accumulated in my study as time permitted. I now found that the trustees had fixed upon a beautiful spot, five miles from St. Louis, in a south-westerly direction, containing one hundred and thirty-five arpents, on which to locate our college. Determined to proceed cautiously, and to keep clear from debt, we believed the most judicious way was to open, in the first place, a Christian institute, upon the admirable plan of that at Flushing, N. Y., and to postpone to a future day the full organization of a college; until the school had arrested attention, and done good, and our friends were sufficiently interested in its success to afford us further aid. I therefore started for New York, hoping, by an early application, to secure the services of one or two of the young men, who would take orders in the summer, to conduct our preparatory school. I improved the opportunity, as I had done even before my appointment as a missionary bishop, and particularly since that appointment, and as I hope often to do again, of addressing the students at the General Seminary upon the subject of missions, and now urged upon them the wants and the claims of the West. I returned to St. Louis after a short absence, cheered by the conviction that my fellow-laborers would soon be joined by some zealous and well-prepared ministers of the New Testament, and that we should be authorized to announce the commencement of our academic labors in October. I was thoroughly disappointed; but I was not cast down—no, though three of the brethren left us during 1837, and not a theological graduate of that year came to our help. However I may lament these events, I blame no one. Circumstances often occur, which not only justify, but require a removal, or a change of intention. I trust and believe that all those with whom I have had intercourse concerning the West are deeply interested in its spiritual growth, and will most readily assist us, when it is in their power.

During my short stay in St. Louis, in the month of May, 1837, I had the gratification of laying the corner-stone of a new church. The edifice in which we had worshipped, being too small for our growing congregation, and being situated near the seat of business, was sold for a sum of money which authorized the measure.

Having called a convocation of the clergy of Indiana, I set out to meet them, taking the road by Vincennes through Terre Haute to Crawfordsville. Here the labors of the Rev. Mr. Hoyt had been blessed; and I had the pleasure, during our short but interesting session, of laying the corner-stone of the first Episcopal church in Indiana. The whole of the summer was devoted to this important state. The Rev. Mr. Britton, now the successful missionary at Indianapolis, accompanied me from Crawfordsville through Terre Haute to Vincennes, Washington, Evansville, and Troy. The Rev. S. R. Johnson—whom to know is to love, and who, with resources that would enable him to choose his own place of residence, has established himself in a new and thriving place which was reputed to be sickly—again volunteered his services, which were most gladly accepted. We met at Logansport, a station that the Rev. C. J. Todd, after a very encouraging beginning, had been compelled to leave, and which still remains vacant. We went thence to La Porte, Michigan City, South Bend, Mishawaka, Lima, Fort Wayne, Delphi and America. We were again at Logansport—and I returned with him to La Fayette—where, up to this time, his family has enjoyed the most uninterrupted health. To Madison, Indianapolis, Lawrenceburg, Richmond, &c., I went alone; and, had it not been for a call to another diocese, I should have been enabled to visit before winter every important village and neighborhood in the state.

At the request of the Bishop and the Convention, about a month was devoted, in company with Bishops M'Ilvaine and M'Coskry, to the concerns of the Diocese of Kentucky.

I hastened then to Missouri, and made a rapid but very interesting tour in a western direction—passed the boundaries of the state—went through the territories of the Shawnees and Delawares, and visited Fort Leavenworth and the Kickapoos. From Baptist and Methodist missionaries I received no little kindness, and much interesting information concerning the Indians. They directed my attention to the Senecas, &c., whose interesting case has lately been brought before the Church by the Domestic Committee, and whom I shall delight to visit in the fall. I officiated during this tour at St. Charles, Fayette, Lexington, Independence, the Methodist mission among the Shawnees, Fort Leavenworth, Richmond, and Boonville. I have not time now even to refer to my diary; but I recollect the administration of baptism and the Lord's supper at the Fort and at Boonville; and at Fayette, where I held a convocation of the clergy of Missouri, four persons were confirmed, and the holy eucharist was celebrated. I must not forget to mention that the Rev. Mr. Peake, who has now been for more than a year the watchman on our most western tower, and who deserves my highest commendation for his faithfulness and perseverance, was my companion during the greater part of this journey. The observation of an officer, whose child I had just consecrated to the worship and love of the Father and of the Son, and of the Holy Ghost, ought to be recorded, as affording an intimation of the extensive field which the Valley of the Mississippi presents for future exertion. "This child," said he, "has been baptized at a spot which is 1600 miles from the head of navigation on the Missouri river, and 1600 miles from where it mingles with the ocean."

If I doubted for awhile whether friendship towards a much beloved brother* in the Episcopate would sanction an absence of some months from my peculiar mission, I was soon convinced that duty called, and the Church would joyfully approve of the measure, when that brother besought me from a sick bed to go onward and accomplish—what he had been so earnestly solicited to do, and had long contemplated—an extensive visitation of the Southwest. From that delightful region I have just returned. Brethren, it is ripe to the harvest—peculiarly ripe for the reapers of our Church. And if we are true to ourselves, and the sacred cause for which the Saviour shed his precious blood, you will send to it, without delay, those messengers of salvation, who count not their lives dear unto themselves, for the sake of their adorable Master. There are there already some most admirable men—but how few—and how widely scattered! Missions, even in their most extensive sense, have long been dear to me; nor would I now, notwithstanding the unnumbered wants and urgent claims of our own country, notwithstanding my intense desire that there should be removed from our Church the burning shame with which it is covered for her past remissness—I would not even now give up our foreign missions, or lessen the contributions towards them. But to those especially who reside in the Dioceses of Connecticut, Virginia, and North Carolina, who esteem it a privilege to assist by their means in converting the Heathen, I declare it my solemn conviction—it is your duty, upon every principle of humanity, affection, or the Bible, it is your duty to contribute one hundred fold, in proportion, for your brethren in the Lord—for those who have been united with you as fellow-worshippers, and who are now deprived of the means and consolations of the Gospel of grace. Let the Church answer the demands of the Southwest for missionaries during the next five years, and the treasury of the Lord will be richly supplied from that quarter for the express purpose of preaching the Gospel to foreign nations.

During the last eighteen days I have been busily employed in interesting and important duties at St. Louis; and now I am on my way to meet the clergy of Indiana, on the 9th inst., at Evansville. As soon as the calls of that state will permit, I shall proceed to Wisconsin, and trust I shall have time to visit the greater part thereof before the assembling of the General Convention. I am happy to say that, though there exists a difference of opinion relative to this territory, between Bishop M'Coskry and myself, it has never caused an unkind feeling or expression. Invited, I believe, before his consecration, by all the clergy and congregations then and at present belonging to Wisconsin, to extend my jurisdiction over them, I have delayed doing so until this summer; and now I shall go there with the approbation and at the request of the Bishop of Michigan.

The Church sent me to a wide field, and I have been called, in the providence of God, to visit a much more extensive one. Were I the representative of the Dioceses of Georgia, Alabama, and Mississippi, and of the Episcopalians in Florida, Louisiana, and Arkansas—were I authorized to speak in behalf of the beautiful and interesting Diocese of Illinois—including of course my own mission, and adding if permitted and as I earnestly desire, the Indian Territory and Texas—I would say, the beloved members of our own Church who are scattered about in the region now alluded to require at this time at least one hundred missionaries to supply their spiritual wants. But why should we limit our efforts in this country to our own household? Who besides us have done it? Do the Methodists, for example, seek only their own? I have found their preachers every where, in the remotest, the most obscure corners, on the confines of our country, among the aborigines. They go to seek those who are lost—to preach the Gospel to the poor, the ignorant, and the debased, and they are constantly gathering congregations from every class of society. There is yet much land unpossessed. Shall we try to occupy a part of it in the name of the Lord? Then send us hundreds of the ambassadors of the Most High.

Thus far I have done little more than survey the ground. I know it as yet but imperfectly, but I know it enough to declare it is worthy of, and will repay, the highest cultivation you bestow upon it. This is a very hasty and imperfect report. The fact is, I have been too busy to write. Had I remained as I contemplated, three months in St. Louis last winter, to recruit and prepare for future visitations, I should have found time to make out a journal of my proceedings, with the statistics of my mission. The statistics shall be ready for the General Convention, and I trust the journal likewise. There are circumstances, particularly in relation to my own jurisdiction, which I have not stated, and which afford, I think, ground for great encouragement; but I will not mention them now, for I may be disappointed, as I already have been in many cases. Last summer I was greatly discouraged by the apprehension that the number of missionaries would be limited, and the salaries of the few now in the field be diminished. I trust this will not be the case. I look to you to support me—to support me thoroughly. I have given myself to the work without reserve, and I am confident, the Lord being our helper, of final success; but untiring and generous efforts will yet be necessary for years on the part of the Church.

With great respect and affection, most truly yours,

Jackson Kemper,

Missionary Bishop of the Prot. Epis. Church for the States of Missouri and Indiana.

(*To be continued.*)

* The Rt. Rev. Dr. Otey, Bishop of Tennessee, who has temporary provisional charge of Mississippi, and some other parts of the Southwest. Bishop Kemper's report of his southern visitation is made to Bishop Otey, for whom he acted. Should a copy of it, or a communication from Bishop Otey in relation to it, be made to the Domestic Committee, it will be immediately laid before the Church. J. D. C., Sec., &c.

SUMMARY.

University at Athens.—Our readers are perhaps aware that a university has been established at Athens, Greece, under the patronage of King Otho. It appears to be founded upon a broad and we hope permanent basis. It comprises four departments,—*Theology, General Science, Medicine,* and *Law and Political Economy.* By letters which we have recently received from Mrs. Hill, we learn that *Otho has placed at the head of the Faculty of Theology, a man* [Michael] *whom they regard as the Melancthon of the Eastern Church.* His inaugural discourse at the opening of the university, is said to have produced considerable sensation—and to have given no little umbrage to certain of the Greek ecclesiastics present. The reason was obvious—he dwelt in a tone of just severity upon the prevaling lamentable ignorance of the clergy of the Eastern Church. He has a great and noble work before him. The Lord bless him in it, and give him not only the God-fearing meekness and wisdom of Melancthon,—but the stanch heroism and patient endurance of persecution unto the death, if need be of the martyred reformers of our Anglican mother Church.

We rejoice also to find in the chair of Moral Philosophy in the King's University, Professor Bambas, long well and worthily known to European and American scholars. He will prove a valuable coadjutor of Michael. As a scholar, he has been regarded as second among the Greeks, only to the late Dr. Coray. He is now somewhat advanced in age—about sixty; but still, we are grateful to learn, possessing great vigor of physical and mental health, and a weight of character which secures to him an ascendant and commanding influence among his countrymen. If the other chairs are filled by men of at all kindred spirit and ability, what, with God's blessing, may we not expect from this beginning?

Gambier Observer.

Good Friday.—No Good Friday, for many years, has been observed in the metropolis with so much outward decency as that which has just passed; of course the leading shops were all closed, but in many parts of the town, where it was formerly the custom to carry on business quite openly, no trace of business could be seen. The suppression of the "sports" at Chalk Farm had a most beneficial tendency, as not one half of the usual assemblage of thieves and prostitutes was collected. Placards were posted about the premises reflecting on the conduct of the magistrates, and announcing the "amusements" for a future occasion.

London (Eng.) Herald.

The Church.—The fund subscribed for the purpose of promoting the employment of additional curates in populous places, has reached to the amount of more than £6,000 per annum; to the fund many, indeed, more than three-fourths of the episcopal bench, including the two archbishops, have not only subscribed liberally, but extended to it all their patronage; and, certainly, we are not aware of any public object more deserving of encouragement than this one, which goes to supply the great want of religious instruction, of which many districts in this country, we regret to say, are wholly destitute, or very inadequately supplied. We expect, and indeed have good reason to believe, that the society will, without delay, proceed to make grants, grounded upon the principles detailed, in aid of additional curates.—*Ibid.*

Society for Promoting Christian Knowledge.—Tiverton and Bampton District Committee.—At the annual meeting of the above society, held in the vestry-room of St. Peter's Church, on Thursday, the 5th of April, the Rev. William Ryer being called to the chair, the secretary read the following report:—

"The committee have again the gratification of making a favorable report of their proceedings in the last year.

"It is a matter of great satisfaction that every succeeding year since 1832 has exhibited a gradual increase in the subscriptions, the amount of which has nearly doubled in that time.

"The issue of bound books and tracts has rather exceeded that of the preceding year, but there has been a small decrease in the issue of Bibles and Prayer-books, which may be accounted for from the great numbers issued in the two preceding years.

"The committee beg particularly to call the attention of the meeting to a society lately established in this town, entitled, 'The Church of England Visiting Society,' which is admirably adapted to the purpose for which it was established, that of ascertaining and administering to the spiritual and temporal wants of the poor, by a system of district visiting. The committee suggest the propriety of aiding this institution in the former of these objects, by adopting some plan for an extensive gratuitous circulation of the society's books and tracts among the numerous poor of this extensive parish, thereby effectually fulfilling the objects of the society, that of promoting Christian knowledge in its purest form.

"Whilst on the subject of the poor, the committee do not deem it irrelevant to state, that the following resolution was passed in the last year by the parent society at one of the quarterly meetings, 'That union and other poor-houses be allowed to purchase Bibles and Prayer-books at 10 per cent. less than the present cost price, and books and tracts from the permanent catalogue at 25 per cent. less than that price.'

"The committee close their report with the fullest confidence that the increased support of the true friends of the Church to this most invaluable society will enable them to go on in their labor of love with increased vigor, especially as these are not times for the Church to relax in her sphere of usefulness.

Books circulated from January 1837, to January 1838.

Bibles	98
Prayer-books	332
Testaments	125
Bound Books and Tracts	2155
Total	2710"

British Magazine.

Vestries in Churches.—The Bishop of London has presentnd to the House of Lords a bill on this important subject: it has been considered and amended in a committee of their lordships, and the following are the leading features of it, as amended in committee. It is entitled, "An Act to prevent the holding of Vestry or other Meetings in Churches."

The preamble sets forth that—"Whereas in parishes where the vestry-room is not sufficiently large and commodious for the holding of vestry or other meetings, not being for the purpose of divine worship, such meetings are frequently adjourned to, or holden in, the body of the parish church, which practice is productive of scandal to religion, and of other great inconveniences; for remedy thereof, be it enacted, &c.

"1. That no meeting, not being for the purpose of divine worship, according to the rites and ceremonies of the united Church of England and Ireland as by law established, or for some religious or ecclesiastical purpose, approved by the bishop of the diocese, shall be holden in the body of any parish church or chapel, or other consecrated church or chapel, nor in the chancel thereof, in any parish or place, the population whereof exceeds 1000 persons.

"2. That in any parish or place, the population whereof does not exceed 1000 persons, such meeting as aforesaid shall not be held in the body of the parish church or chapel, or in the chancel thereof, in case the rector, vicar, or other incumbent or minister of the said church or chapel shall forbid the same.

"3. That every vestry or other meeting which, by virtue of any statute, law, or custom, has heretofore been holden in any vestry-room of any church or chapel of any parish or place, may, from and after the passing of this act, be holden in such other room within the parish or place as shall be appointed in the notice given of such meeting by the churchwarden or churchwardens or other persons authorized by law to call the same.

"4. That if any vestry or other meeting be holden in any church or chapel contrary to the provisions of this act, all proceedings at such meeting shall be absolutely null and void in law.

"5. That this act shall not extend to that part of the united kingdom called Scotland."

Ibid.

The total number of religious communities, for men, as well as women, actually established in Belgium, is 329.

The Archbishop of Posen has addressed a pastoral circular to the clergy of his diocese, forbidding them, under pain of a breach of their oath of duty to the Church, to give the nuptial benediction on mixed marriages. *Ibid.*

British and Foreign Sailors' Society.—On Monday evening, April 9, the annual meeting was held at the Hanover-square rooms, when the report was laid before the meeting. Rear-Admiral Sir J. Hilliar, was in the chair. It appeared by the report, that althouyh the exertions of the society had been attended with most unexpected success, yet much remained to be effected. A new chapel, with institute and museum, was required, the cost of which would amount to at least £3,000. Several donations and subscriptions were announced.

Dublin Record.

A deputation from the Church of Scotland has made an appeal to a Liverpool audience in behalf of their poor fellow-countrymen, who are suffering the utmost degree of spiritual destitution. Of 2,500,000, of which the population of Scotland is computed to consist, not more than 1,000,000 are provided with the means of public worship within the pale of the Established Church.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county*; 4, P. M. North Salem; 23, Paterson, *Putnam county*. Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county*, ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county*, ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county*.—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M.; 6, Owego, *Tioga county*, ordination A. M., confirmation P. M. Wednesday, 8, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Friday, 10, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity, August 12, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.; 13, Christ Church, do., ordination A. M., confirmation P. M.; Wednesday, 15, Trinity Church, *Buffalo*. Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.; 27, Little Falls, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York*.

Wednesday October 10, Granville, *Washington county*, ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—Westchester county. Fifth Sunday after Trinity, July 15, in St. Paul's Church, Sing Sing, admitted Ebenezer Williams to Deacons' Orders. Morning prayer was read by the Rev. William Creighton, D. D., rector of Christ Church, Tarrytown, and Zion Church, Greenburgh, the sermon preached by the bishop, and the candidate presented by the rector of the church, the Rev. Edward N. Mead.

DIED,

In Bridgeport, Conn, July 14, Leverett Cruttenden, aged 67.

CALENDAR.

JULY.

22. 6th Sunday after Trinity.
24. St James.
29. 7th Sunday after Trinity.

AUGUST.

5. 8th Sunday after Trinity.
12. 9th Sunday after Trinity.
19. 10th Sunday after Trinity.
24. St. Bartholomew.
26. 11th Sunday after Trinity.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 5th instant, has received the following contributions, viz

By the hands of the Rev C B Stout, from St Stephen's Church, Edwardsburg, Mich, $2 50. By the hands of T Robins, Esq, received from the Missionary Society of All Saints' Church, and Emanuel Chapel, Holmsburg, Pa, per N Lewis, Esq, treasurer, $20. By the same hands, from the Ladies Missionary Association of Christ Church, Phila, being their fifth semi-annual payment for the support of the missionary at Boonevile, Missouri, per Miss E Bringhurst, treasurer, $125. By the same, received from H J Pepper, proceeds of the sale of the residue of pearls and jewelry from ladies of Beaufort, S C, and other places, $35, one-half to foreign committee, $17 50. By the same, from the Rev H Stringfellow, Millwood, Va, a widow's mite, $7 50; collection in the church, $10 81; Mrs Milton, $5; Mrs S Page, $5; Mrs Byrd, $1, in all $29 31, one half of which to foreign committee, $14 65. By the same, from the Ladies Missionary Society of St John's Church, N L, Philadelphia, per Eliza Ashburner, $70, one half of which to foreign committee, $35. By the hands of C J Aldis, Esq, received from the Rev M P Parks, rector of Christ Church, Norfolk, Va, $200 45, one third of which for the foreign committee, $133 63. From the Missionary Association of the General Theological Seminary, by the hands of their treasurer, $40, equally divided between the two committees, $20. Offerings of St James' Church, Arlington, Vt, $10. By the hands of W H Townsend, Esq, from the Rev U M Wheeler, rector of Trinity Church, Society Hill, S C, being monthly offerings of that church, from February to July inclusive, $24 Annual subscription of W L Richards, Granville, Ohio, $5 By the Rev J W Woodville, collection at Providence, St Mark's parish, Culpepper co, Va, $8. Donation of the Rev J W Woodville, rector, and his wife, $2 38. From the family mite box, Hartford, Conn, $7. By the hands of T O Barnwell, received from the communicants of St Helena Church, Beaufort, S C, for the support of a missionary in the west, $280; monthly offerings of the church, $50; Ladies Working Society, of Beaufort, $35, $365, off premium for New York funds, $12 27½—352 72½. Total receipts, $777 39.

July 18, 1838. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Remitted by Thomas Robins, Esq, agent at Philadelphia, for general purposes of Board of Missions. From Henry I Pepper, proceeds of sale of the residue of pearls and jewelry, received from the ladies of Beaufort, S C, and other places $35; from Rev H Stringfellow, Millwood, Va, a widow's mite $7 50, collection in the church, $10 81, Mrs Milton, $5, Mrs. S. Page, $5, Mrs Byrd, $1, $29 31; from the Ladies' Missionary Society of St. John's church, N L, Phila, per Eliza Ashburner, $70—$134 31—of which one half for foreign missions, $67 16. From Rev H Stringfellow, per J E Page, Esq, for African mission, from three little boys, $2, for Mrs Hill's school at Athens; from Miss Abby Nelson, $2 50, and from ladies at Longbranch, $12 50, $15; for Mrs Benton's school in Crete, from an Infant Missionary Society, $12 50; for the education of an African youth, from the Sunday school, $20, $49 50, $116 66, less discount and postage, $1 18—115 48. Received offerings of St George's Church, Fredericksburg, Va, per Rev E C McGuire, $30. Received from the treasurer of the Missionary Association of the General Theological Seminary, one half of $40, $20. Total receipts, $165 48.

The Treasurer has also further to acknowledge.

Received from Rev Ulysses M Wheeler, re tor of Trinity Church, Society Hill, S C, monthly offerings from February to July inclusive, per Mr W H Townsend, $19. Received from Mr Charles R Miles, treasurer of the Juvenile Missionary Society of Christ Church, Middletown, Conn, for the Crete mission, $5. Remitted by Rev M P Parks, rector of Christ Church, Norfolk, Va, $200 45, of which one-third foreign missions, including $30 to be appropriated for the benefit of an African boy, to be selected by the Rev Mr Minor, $66 82. Received from St Matthew's Church, Unadilla, Otsego co, N Y, collected after sermon, by the Rev Norman H Adams, rector, $10. Received by the hands of Capt M Stuart, from the Ladies Missionary Society of Beaufort, S C, for Greece, $100; from Ladies Working Society of do, for Africa, $35; monthly offerings of St Helena Church, Beaufort, 25—160. Total receipts, $260 82.

Charles J. Aldis, Treasurer,
July 17, 1838. Bank of America.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following, viz.

From Rev Henry Zell, a collection in Zion Church, Belvidere N J, $1; St James' Church, Knowlton, N J, $1 25; from Rev E G Prescott, a collection in St John's Church, Salem N J, $9; from Rev R W Harris, a collection in Grace Church, Whiteplains, N Y, $15; from Rev S Starr, a collection in St Michael's Church, Trenton, N J, $17; from Rev Robert A Hallam, a collection in St James' Church, New London, Conn, $50; from Rev Jacob L Clark, to be added to the collection in St John's Church, Waterbury, $1; from Col R A Alston, executor of Mrs H Tate, of S C, a bequest by that lady, $50; from Rev M W Collet, a collection in St Paul's Church, Paterson, N J, $7 25; from W Walton, Esq, a donation from Rear Admiral Walton, $100; from Rev Dr. Gadsden, a donation from a member of St Michael's Church, Charleston, $30; and from Rev D I Campbell of S C, $7. Total receipts, $288 50. Edward R. Jones, Treasurer.

July 3, 1838

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to July 19, from the following persons, viz.

J C Dinnus & Co, per R P Williams; Rev E Punderson; J H Saunders; Albert D Traver; S Sweetland; R Graffin; J W Jones; Postmaster, Buffalo, N Y; Postmaster, Fayetteville, remit; S Tyler; Dr Wm Everett; Rev J Morss, D D; Marsh, Capen & Lyon; Rev E Hotchkiss; Rev H Anthon, D D; Russell Trevett.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending July 19, from the following persons, viz.

George F Worthington, Esq, Annapolis, Md, with remit; Rev W F Walker, Troy; Joseph Peck, Esq, New Lisbon, N Y.

CHURCH ORGANS.—For sale two new Church Organs of the following contents, the largest one contains in the Great Organ, the following Stops, viz. Open Diapason, Stop Diapason, Dulciano, Principal 12th, 15th, Flute and Trumpet. Swell Organ has the following Stops, viz. Open Diapason, Stop Diapason, Principal, Cornet and Trumpet. Swell Bass consists of Open Diapason, Stop Diapason, and Principal; there is also an Octave and a half of pedals, coupled to the Great Organ, also a coupling stop, to connect the Swell with the Great Organ Keys. The above Organ stands 21 feet high, 12 feet 10 inches wide, and 6 feet 10 in depth, with a pine case painted mahogany color, with a handsome gilt front.

The smaller Organ, contains the following Stops, viz. Open Diapason, Stop Diapason, Dulciano, Principal 12th 15th, Flute and Trumpet, with a swell on one set of Keys, it also has 5 composition pedals, with an Octave of independent Sub Bass with pedals to correspond, enclosed in a handsome mahogany case, it stands 15 feet high, 8 feet wide, and 5 feet deep. Committees of churches, and persons in want of first rate warranted instruments, are invited to call and examine the above, at the Organ Factory, No 154 Sixteenth street, between Seventh and Eighth Avenues. jy21 3t* J. Jackson & Son.

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches.

Address Miss Estle, 567 Broadway, at the Book store of T G Crowen. jy7

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

₊ Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.

The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the prinples of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.

The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.

The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.

References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.

Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

POETRY.

From the Protestant Episcopalian.

I HAE NAEBODY NOW.

I hae naebody now—I hae naebody now
To meet me upon the green,
Wi' light locks waving o'er her brow,
An' joy in her deep blue een;
Wi' the soft sweet kiss an' the happy smile,
An' the dance o' the lightsome fay,
An' the wee bit tale o' news the while
That have happen'd when I was away.

I hae naebody now—I hae naebody now
To clasp to my bosom at even;
O'er her calm sleep to breathe the vow,
An' pray for a blessing from heaven;
An' the wild embrace an' the gleesome face,
In the morning that met mine eye,
Where are they now? Where are they now?
In the cauld, cauld grave they lie.

There 's naebody kens—there 's naebody kens,
An' oh, may they never prove
That sharpest degree of agony
For the child of their earthly love!
To see a flower in its vernal hour
By slow degrees decay;
Then softly aneath in the arms o' death
Breathe its sweet soul away.

Oh, dinna break thy poor auld heart,
Nor at thy loss repine;
For the unseen hand that threw the dart,
Was sent from her Father and thine.
Yes, I maun mourn, an' I *will* mourn,
Even till my latest day;
For though my darling can never return,
I shall follow her soon away.

MISCELLANY.

ADDRESS OF A RECTOR TO HIS PARISHIONERS.

BY REV. S. F. JARVIS, D. D. LL. D.

My Christian Brethren,—Although our Saviour hath declared concerning his church that 'his kingdom is not of this world,' yet he hath also prayed that his people may be kept from evil, because though not *of* the world they are *in* the world. Whatever is in the world must in some measure be affected by its inconstancy; and hence, though the church has a constitution peculiarly its own, being built on the foundation of the apostles and prophets, with CHRIST for the chief corner-stone, yet in the details of its discipline it has ever wisely adapted itself to the varying institutions and habits of the nations in which it has been planted. While it interferes with no civil polity, its tendency is to make men contented and happy under all.—Even under the bloody sway of the Emperor Nero, St. Peter could exhort all Christians to submit themselves to every ordinance of man for the LORD's sake; whether to the emperor or to the governors appointed by him. 1 Pet. ii. 13, 14. So St. Paul writing to the Roman Christians required them to 'render to all their dues; tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor.' Rom. xiii. 7.

But while the church was thus careful to maintain that good order which is the great preservative of the social system, its own institutions tended to the increase of social liberty. It was expressly declared by St. Peter that the rule which the ministers of CHRIST were to exercise was not a tyranny, but one of a pastoral, and therefore gentle sway. They were to rule the church, not 'as being lords over GOD's heritage, but as being ensamples to the flock.' 1 Pet. v. 3. Christians are required by St. Paul, to obey them that have the rule over them, and submit themselves only for this reason; that their spiritual rulers 'watch for their souls, as they that must give an account.' Heb. xiii. 17. Hence all legislation in the church was from the beginning conducted in a way much more consonant with modern ideas of social liberty than any form of civil government had then practised. And in proportion as wise and beneficial regulations were adopted in the state, they invariably found their way into the church. I might easily prove to you, if my present object permitted me to dwell on the subject, that after the empire became Christian, the principal disorders in the church arose from the officious intermeddling of the emperors and the application of civil pains and penalties to coerce the conscience of Christians. If the church had been left to its own legislation those disorders would have been easily rectified. Instead, however, of dwelling on this remote period of ecclesiastical history, I shall proceed to speak of the reciprocal influence exercised in Great Britain, by the church over the state, and the state over the church, in the mode of legislation.

The existence of the House of Commons as a branch of the legislature distinct from the House of Lords, cannot be traced higher, according to Hallam, than 49 of Henry III., or December 12, 1264; and in the following reign, that is, in the year 1279, we find the beginning of the admission of parochial clergy as delegates from the several dioceses. They were summoned to treat with the archbishop in conjunction with the bishops concerning such things as might be for the common interest of the Church of England. Out of this grew the division of the English convocation into two houses of Parliament: the upper house consisting of the bishops; the lower house of delegates from the parochial clergy. All matters connected with ecclesiastical doctrine and discipline were first settled in these synods before they became a portion of the canon law of England.

The Reformation, while it released the Church of England from the usurped power of the Pope made in other respects few or no changes in the English convocation. It was regularly summoned every year, and held its sessions during the sittings of Parliament. All matters relating to doctrine and discipline were regularly considered and determined by the two houses of bishops and clergy before they were brought to the houses of Lords and Commons to receive the assent of the laity. 'For of this thing,' says Hooker, 'no man doubteth, namely, that in all societies, companies and corporations what severally each shall be bound unto, it must be with all their assents ratified.' And, again: 'Were it so that the clergy alone might give laws unto all the rest, forasmuch as every estate doth desire to enlarge the bounds of their own liberties, is it not easy to see how injurious this might prove to men of other conditions?—Peace and justice are maintained by preserving unto every order their right, and by keeping all estates, as it were, in an even balance.'

It being then the acknowledged principle of the Church of England, that all laws for the regulation of her members should have the consent of all, expressed by their constitutional representatives, the same principle governed the arrangement of our organization, when the United States became an independent sovereignty. The first step taken was to obtain a valid Episcopacy; or, in other words, the apostolic office derived by uninterrupted succession from CHRIST himself. When this was done, the peculiar constitution of CHRIST's kingdom was secured; and measures could then be taken to adapt the forms of administration and discipline to the institutions of the new republic.

For this purpose, according to the principles laid down by Hooker, provision was to be made for the assent of all orders; and as, by the entire separation of church and state, the laity could no longer express that consent in the great council of the nation, it was resolved to modify the English Convocations, by the introduction of representatives chosen by the people. This was a new feature in ecclesiastical polity, rendered necessary by the establishment of a new form of civil government.

According to this arrangement, every state being in itself an independent sovereignty, was therefore considered as a separate and independent diocese, entitled to have a bishop as its governor, so soon as there should be a sufficient number of congregations and resident clergymen in each to render such division expedient.

As the several states compose one federal republic, so do the several dioceses form one national church, by a confederate constitution; but as the federal union of the states is an act of concession, which guarantees to each all the rights *not* conceded, so the union of the dioceses recognises the independence of each, in all matters for which the general constitution of the church does not expressly provide.

It is evident therefore that the organization of our church, in all things mutable, is in strict harmony with our civil institutions. We have a General Convention, corresponding with the Congress of the United States, divided into two houses, and comprising a representation of the laity as well as of the clergy. In this Convention all questions are considered and determined which relate to the well-being of the whole confederation, while it is left to each independent diocese to settle all questions arising from its own internal condition.

As in each state there is a legislature composed of deputies from each town, who act with the governor and senate, so in each diocese there is an annual convention composed of representatives from each parish, who act with the bishop and his presbyters. The parallel fails only in one particular. Our state conventions are not divided into two houses, because all discussions of ecclesiastical affairs are better made by the clergy and laity together; but in all cases in which the rights and interests of either may be at variance with the other, provision is made that the clergy and laity vote separately, and the question is decided by a majority of both orders. If the majority of one order be opposed to the majority of the other, there can be no action in the case.

As the governor of each state opens the legislature with a message or an address, reviewing the proceedings of the past year, exhibiting the prosperous or adverse condition of the commonwealth, and the conduct of the executive, and recommending for their consideration whatever he may think conducive to the good of the whole; so the Bishop, at the opening of the Convention, delivers an address, in which he gives a summary of his proceedings in the discharge of official duty, and recommends what he may think expedient for the welfare of the diocese. The clergy also are required to present to the bishop at each Convention a statement of the condition of their parishes;—and these parochial reports are read and entered on the journal of the Convention.

The relation which the bishop bears to his diocese, every rector bears to his parish. He is in fact the bishop's representative in his more limited sphere of duty; and is placed as a watchman over the spiritual welfare of his parishioners, that he may give account for their souls. The congregation have the right of choosing him, but their choice must be approved by the bishop.

As there is an annual meeting of the diocesan Convention, so is there an annual meeting of every parish. By immemorial usage, this meeting takes place every where on the Monday or Tuesday in Easter week. On this occasion, and in this diocese, two wardens, and such number of vestrymen as the parish may see fit to select, are chosen to act, with the rector, in all matters appertaining to the government of the whole. The object of this wise regulation is that which I have mentioned from Hooker, as constituting the basis of all legislation in the Church of England. 'Peace and justice are maintained by preserving unto every order their right, and by keeping all estates as it were in an even balance.'

The rector, in the exercise of his spiritual powers, derived from CHRIST by the laying on of apostolic hands, is accountable to his bishop here, and to the sovereign Judge of all hereafter. If at any time he should abuse this awful trust, to the detriment of the souls committed to his charge, it is the right, and it becomes the duty, of the wardens and vestrymen to impeach him to the bishop. He is then tried by his peers, and, if found guilty, is punished by that authority which cometh from CHRIST. But it is essential to the well-being of the Church that the extent of rights and duties be clearly defined. The powers derived from CHRIST must be preserved inviolate. But in all matters which are mutable, all which are properly the subjects of parochial legislation, the wardens and vestrymen constitute, with the rector, a legislative body, similar to the mayor, aldermen, and common council in cities.

In all the prudential regulations of the parish, they are a council of advice to the rector.—From the very nature of his occupations, by which he is withdrawn from worldly things, they are more conversant with public opinion, and the passing events of society than he can be. The wardens especially are they with whom he should have the most confidential and affectionate intercourse. They, as their name imports, have the parish in their tutelage. See Appendix. As the hands of Moses were lifted up by Aaron and Hur, that Israel might obtain the victory over Amalek, so may they enable the rector to exert his strength to the utmost in giving victory to his people over their adversaries.

I have said enough, brethren, to show you the wisdom of our church in preserving inviolate all apostolic institutions designed to be permanent, and yet adapting them, by her prudential regulations, to the varying circumstances of different ages and nations, and the ebb and flow of civil polity. The ark of CHRIST's Church is floating on the waves of the world; and though preserved by almighty Power, will necessarily be tossed and beaten by winds and waves. But the smoothness of its passage and the comfort of all within may greatly be increased by the wisdom and prudence with which the helm is directed.

Admirable as our general arrangement is, it has long appeared to me that another practice, instrumental of good, might be added, which would render our system more perfect. I mean, that as the bishop of the diocese makes an annual address to the Convention, so the rector of each parish should make an annual address to his parishioners at their Easter meeting. The analogy would be strictly observed by a review of his ministrations for the past year, and of all the prosperous or adverse events which have happened to the parish.—These would naturally lead to such suggestions as he and the wardens and vestry might think fit to be acted upon at the annual meeting for the future regulation of the parish. Such addresses would in the lapse of time become valuable documents for the history of the parish. They would be in fact a body of contemporaneous history; and as the whole diocese is made up of the several parishes, they would furnish to the future ecclesiastical historian a sure and safe guide in his search after authorities.

It would have another good effect. According to our present arrangement, parochial reports are made to the bishop, and are printed in the journals of the Convention. Every faithful minister to whom the concerns of his parish are dear is tempted to enlarge upon a favorite topic till the reports become so voluminous as to occupy too large a space in the proceedings of the Convention. This obliges the bishop to abridge them, and often leads to the opposite extreme of a meager and jejune enumeration of baptisms, marriages, and deaths. But if the practice I have mentioned should be incorporated into our system, it would give the rector an opportunity of saying all that in the fulness of his heart he may wish to say; and also of saying it to those who will be most interested in its details and most benefited by the zeal of its author. A judicious summary of his address can be presented to the bishop, while the address itself will be deposited for the instruction of posterity in the archives of his parish.

It is in accordance with these views, that I now, for the first time, address my beloved parishioners on the occasion of taking my seat as their presiding officer at the annual Easter meeting.

By the request of the wardens and vestrymen I commenced my labors among you in October, 1836, when the parish had been vacant about two months by the resignation of the late rector. I was then a professor in Washington College; and I presume that neither they nor I had at the time the remotest idea of that connection, which now binds me to you as your pastor. I thought only of supplying the vacancy till you could be united in the choice of a rector. It was therefore with surprise that I received a communication in December of that year, requesting me to accept a permanent settlement among you. I will not dwell on the conflicting considerations of duty which prevented an immediate answer. It is sufficient to add that with the consent and approbation of the bishop, I returned an answer accepting the charge, at the annual Easter meeting of 1837.

One of the first objects of my attention was the regulation of the charities of the church.—Experience has fully shown the benefit of following the apostolic rule. "Upon the first day of the week let every one of you lay by him in store as GOD hath prospered him." 1 Cor. xvi. 2. As Christians, our charity should always be proportioned to our means; and its value in the sight of GOD depends on this and on the motives with which it is offered. If every individual will determine in his own conscience how much he has been prospered, and therefore how much he ought to give, he will require no other motive. In such a case all that is wanting is to point out suitable objects on which his benevolence should be exerted. For this purpose the subject was submitted to the wardens and vestrymen, and with their consent it was proposed, that in addition to the alms and oblations at the communion, on the first Sunday in every month, offerings should be made to the LORD on the third Sunday, for the furtherance of the Gospel. Of the sums thus collected, one half was to be appropriated to the Society for the Promotion of Christian Knowledge, in aid of the weak or destitute parishes in our own diocese, and the other half to be divided between the foreign and domestic missions of our church unless the giver should designate any one of these objects to which he should wish to confine his charity.

I am happy to say, that notwithstanding the peculiar pressure of the times, the sums received in this way since I have been among you have far exceeded the contributions of any preceding year. The amount of Easter offerings in 1837 were seventy-six dollars and fifty-three cents; of which sum eighteen dollars and fifty-three cents were devoted to the Society for Promoting Christian Knowledge; eighteen dollars for domestic missions, and forty dollars for the missions to Africa. Since last Easter the sums raised amount to seventy-one dollars and fifty-five cents; of which fifteen dollars and twenty-six cents were paid to the Christian Knowledge Society at the Convention in June, 1837;—eighteen dollars and twenty-nine cents formed the Christmas offerings, and ten dollars remain for the Easter offerings to the same society.—For the domestic and foreign missions I have now twenty-eight dollars. These contributions when compared with the ability of the parish may appear small; but we have made a beginning, and, I trust, that, in proportion as GOD shall prosper us, we shall not be weary in well doing.

It may be proper for me to mention, that in addition to the sums thus collected, the ladies of this parish have raised the sum of eighty dollars for the Church Scholarship Society, which has been appropriated for the support of a pious and indigent student in Washington College. This society being designed to aid young men who intend to devote themselves to the Christian ministry ought to be, and I trust will become, another object to which the benevolence of the parish will be directed. The wants of our destitute parishes have been so pressing, that it was deemed expedient to give one half of the monthly offerings to them. Should your liberality, brethren, be enlarged by an increasing sense of duty to GOD, we may hereafter be enabled to divide the sums collected into four parts, and thus make provision for all these objects.

(To be continued.)

CONCLUSION OF BISHOP DOANE'S CONVENTIONAL ADDRESS.

The sum of my Episcopal labors in the diocese during the conventional year, which terminates to-day, has been as follows; six churches consecrated, six ordinations, (three deacons and three priests;) four institutions; two hundred and eight persons confirmed, in twenty-seven parishes; the children catechised and the holy communion administered in all the parishes, not excepted in the foregoing statement. The number of persons confirmed in the diocese as now reported, is considerably more than twice the number reported last year. I am more and more strengthened in the importance of annual instructions in every church, preparatory to confirmation. The opportunity which is thus afforded for elementary instruction in the principles of the doctrine of CHRIST, and of pressing home upon the hearts of all the duty and the privilege, first, of making, and then of maintaining the Christian profession, is invaluable. I would have every clergyman, on receiving the notice of the visitation, present the subject fully to his people. If they are not moved to do their duty, he at least will have done his. It will seldom fail that some will come forward. If it be but one, is it not written that "there is joy in heaven over one sinner that repenteth?" Where there is none, still the seed is sown, and the harvest the next year will be greater. I am more than ever cheered with the prospect of spiritual increase; and more especially in the southern visitation, where choice fruits begin to ripen.

The number of the clergy at the last Convention was thirty-five. It is now forty. There have been added to the number, by ordination, three; and three by transfer—the Rev. Dr. Chapman, rector elect, of Grace Church, Newark, and the Rev. John P. Lathrop, deacon, principle teacher of St. Mary's Hall, Burlington, from the Diocese of Massachusetts, and the Rev. Robert B. Croes, minister of St. Peter's Church, Freehold, from the Diocese of North Carolina. Candidates for orders in the Diocese are, Charles H. Halsey, Benjamin D. Winslow, Adolphe Frost, Andrew Bell Patterson, and James Adams. Daniel J. Garrison had withdrawn his name from the list.

The county of Mercer will be included hereafter in the *southern* visitation, with Monmouth, Burlington, Gloucester, Atlantic, Salem, Cumberland, and Cape May, to be visited in the *spring*. The *northern* visitation to the counties of Sussex, Warren, Morris, Bergen, Essex, Passaic, Somerset, Middlesex, and Hunterdon, will be made in the *autumn*.

The offerings of the Church amount during the year to **$1570 82**;* although only **$1368 33** were received in time to be acknowledged in the treasurer's annual statement. Many will attribute the falling off in the receipts from last year, when they amounted to nearly **$1900**, to what are called "hard times." I am more disposed to refer it to hard hearts. The wants of the diocese meantime continually increase. To call a man to be your bishop, with "the care of all your churches," and not furnish him with the means of feeding those who "hunger and thirst after righteousness," is something after the Egyptian fashion, of requiring bricks to be made without supplying straw. "Let us consider one another," brethren, "to provoke unto love and to good works."

The Institution for Female Education on Christian Principles, St. Mary's Hall, Burlington, notwithstanding the disastrous period at which it was commenced, has constantly and rapidly increased, even beyond the most sanguine expectations of its friends. It numbers at present fifty boarders and fifteen day scholars. Of the former, one in every ten, the daughter of a clergyman deceased, or in necessitous circumstances, is received and educated without charge. The members of the household are all parishioners of St. Mary's Church, and the daily religious instruction is in strict accordance with the principles and institutions of the Church.

I would suggest to the Convention the great importance of providing for the liberal distribution of Prayer-books throughout the diocese. They are always in demand, and especially at the Episcopal visitations. If arrangements were made to furnish all who call for them on these occasions, our missionaries who enter on new fields, to till for the LORD, would find their way prepared before them. The Prayer-book is our best pioneer.†

I have extended the Episcopal visitations this year to every county of the state. The question is sometimes asked, as to the new points which are designated from year to year, whether there are any Churchmen there, that I include them in my list. The answer in many instances is, no; and that is the reason why I wish to visit them. How can they be Churchmen if they are never made acquainted with the Church? My brethren of the clergy and of the laity, I must repeat it—though before referred to—we are greatly deficient in this matter. We are inclined to wait till the Church is sent for, is entreated, is demanded of us. We ought to go every where, and preach the Gospel in the Church to every creature. Why should any who name the name of CHRIST be more forward in this work than we are? Why should there not be a missionary of the Church in every town, in every village, in every neighborhood? Why should others enter in and occupy; and we come, late and lame, to glean the field which they have reaped? Why should we warrant by our neglect the inference that there are souls for whom we do not care, circumstances for which our services are not adapted, places to which our ministry cannot go. In the name of CHRIST and of his Church, I most distinctly and indignantly deny the imputation. There is nothing which the Gospel offers, there is nothing which the sinner needs, nothing for instruction of the ignorant or the conversion of the heathen, nothing to console or to dignify the rich, nothing for the reformation of society, nothing for the establishment of free institutions, nothing for present comfort or for perpetuity of endurance—that is not provided in the Church, and better provided than in any other way it possibly can be. We have failed to carry out our principles. We have neglected to extend our institutions. We have been contented to act on the defensive only, receiving all who come to us; when our duty is to wage aggressive warfare on all the foes of GOD and of his truth, and to seek and save them which are astray, like lost sheep, from the one fold of the good Shepherd. What we need is ministers, ministers after the apostolic pattern, ministers that will deny themselves, and take up the cross, and follow CHRIST; ministers, in a word, that will be content to live as the people live, and in self-denial, self-abasement, and self-sacrifice, become "all things to all men," that they may bring them to CHRIST. Why should we content ourselves with ministering to the people in a few large towns and pleasant villages? What have the people done that are scattered in our rural districts, or the lonely dwellers among the barren pines, or they that snatch their scanty and precarious living from the sea, that there should be no man among us to care for their souls? Why should there be whole counties that never hear of the Church, unless it be once in a year at the Episcopal visitation? Why should there be any neighborhood which has not opportunity to hear at stated times, from a ministry which bears express commission from the LORD JESUS CHRIST, the faith which by the apostles was delivered once to the old saints? We shall never be in the way of our duty, we shall never get the Church upon its true foundation, we shall never have, or deserve to have, the confidence of the people, until we go among them with familiar and domestic ministrations; and from hamlet to hamlet, and from house to house, and from hovel to hovel, approve ourselves in all long-suffering and patience their servants for JESUS' sake. In few and simple words, we need to add to our parochial clergy, and to those who statedly officiate at distinct and recognised missionary stations, an itinerant ministry, whose feet shall be upon all mountains and in every valley, "to seek for CHRIST's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through CHRIST for ever." There is no organization so well adapted as ours for such a provision—it needs but such a provision to carry it through the land in all its length and breadth, to its most remote recesses, and give it perfect acceptation among all sorts and conditions of men. I never shall regard my office as discharged, until the Gospel in the Church is brought within the reach of every son and daughter of New Jersey. I can only do what you enable me to do. As long as I am in this tabernacle, therefore, I shall stir you up by putting you in remembrance of these things. We want missionaries. We want humble, patient, laborious, self-denying missionaries. We want missionaries who will be contented, if need be, like the blessed apostles, to have no certain dwelling-place. We want missionaries to penetrate every forest, and climb every mountain, and traverse every plain, and bring the Bible and the Prayer-book, CHRIST and the Church, within the reach of every house. We want the men not only, but we want the means for their support. One such at least there should be in every county. With such a "company of preachers" the good work should begin. GOD's blessing upon their faithfulness would in due time accomplish all the rest. The means, beloved brethren, are in your hands, and in the hands of those whom you represent, if only the determination be within your hearts. Think of these things.—Think of a world lying in wickedness. Think of GOD's judgments going abroad through all the land for our unfaithfulness. Think of the peaceful kingdom of the Saviour, for which we daily pray, stayed in mid-heaven by our indifference. Think then of your responsibility. Ask yourselves, here before GOD, if you can stand when he shall take account for all these things. Ask yourselves, while there is yet time, what you shall do, when your LORD shall take away from you the stewardship. "Now GOD himself, and our Father, and our LORD JESUS CHRIST," direct you in the perfect way. "And the LORD make you to increase and abound in love one towards another, and towards all men, as we do towards you: to the end he may stablish your hearts unblameable in holiness before GOD, even our Father, at the coming of our LORD JESUS CHRIST with all his saints."

* Of this sum $385 07, were from St. Mary's Church, Burlington, which has also contributed $100 to the Board of Missions.

† I must here acknowledge the great liberality of the Bishop White Prayer-book Society, by whom no application for this diocese has been refused. I am glad that the directors of the Episcopal Society have made this year such an appropriation as they could to that excellent institution. It deserves the largest bounty of the whole Church.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms All important publications relative to the Church received as soon as issued. August 12.

ORGANS.—George Jardine, Organ builder, (from Messrs. Flight & Robson, Organ builders London), 459 Broadway, corner of Grand street, New York, manufactures all kinds of Church, Parlor, and self-playing Church Organs, for the promotion of first rate Psalmody in Country Churches, where Organists cannot be obtained. Organs repaired and tuned. Superior metal and wood pipes, barrels made and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability.

April, 19. 1pm 3m

TO PARENTS AND GUARDIANS.—A Clergyman of the Protestant Episcopal Church, residing in a neighboring village, wishes to receive a few boys into his family for private tuition in their preparatory studies.

Every proper attention will be paid to the comfort, health, and morals of the pupils, and they will be expected to attend public worship in the congregation of which he is pastor, on the Lord's day.

The location is both healthy and pleasant; and within ten or fifteen minutes sail of this city.

The terms will be moderate and the most satisfactory references given if necessary.

Please address D. C. S. at the Protestant Episcopal Press, No. 142 Fulton street. je 30 6t

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expi at on of the second one or two weeks. There will consequently be no vactaion in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,
a10tf Principal Episcopal Institute.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

REFERENCES.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. s30tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev B. T. Onderdonk, D. D., the Rev. Jon M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.

March 20, 1838. 3m

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

Proprietors of newspapers devoted to the interests of the Church, will confer a favor by giving the foregoing advertisement an insertion in their prints. je2

RUBRICATED PRAYER BOOKS.—The 8vo. Prayer books with the rubrics in their proper color. Orders for this work in every variety of binding should be addressed to the Protestant Episcopal Press, 142 Fulton street. SHERMAN & TREVETT.

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c at present used in the institution, will be sold cheap, and the house may be bough low, or hired at a very moderate rent.

For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.

March 12 tf

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address SHERMAN & TREVETT,
142 Fulton street, New York.

VAULTS.—Nine Vaults in St. Luke's churchyard for sale. Apply to C. N. S. ROWLAND,
j 16 1m Treasurer, 55 Water street.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D, Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque.*

The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm Ellis. London 8vo., *Turkey morocco.*

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